

handful of leaves 3



HANDFUL OF LEAVES

Volume Three

HANDFUL OF LEAVES

*Volume Three:
An Anthology
from the
Aṅguttara Nikāya*

Translated by

Thanissaro Bhikkhu
(Geoffrey DeGraff)

*Printed for free distribution by
The Sati Center for Buddhist Studies
&
Metta Forest Monastery*

Copyright © Ṭhānissaro Bhikkhu 2003

This book may be copied or reprinted *for free distribution*
without permission from the publisher.
Otherwise all rights reserved.

PRINTED IN THE UNITED STATES OF AMERICA

Once the Blessed One was staying at Kosambī in the *siṃsapā* forest. Then, picking up a few *siṃsapā* leaves with his hand, he asked the monks, "What do you think, monks: Which are more numerous, the few *siṃsapā* leaves in my hand or those overhead in the *siṃsapā* forest?"

"The leaves in the hand of the Blessed One are few in number, lord. Those overhead in the forest are far more numerous."

"In the same way, monks, those things that I have known with direct knowledge but haven't taught are far more numerous [than what I have taught]. And why haven't I taught them? Because they aren't connected with the goal, don't relate to the rudiments of the holy life, and don't lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding. That's why I haven't taught them.

"And what have I taught? 'This is stress ... This is the origination of stress ... This is the cessation of stress ... This is the path of practice leading to the cessation of stress': This is what I have taught. And why have I taught these things? Because they are connected with the goal, relate to the rudiments of the holy life, and lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding. This is why I have taught them."

Contents

ONES

I.49-52 Luminous / 1

TWOS

II.9 Guardians of the World / 3
II.19 Skillful & Unskillful / 3
II.21 Fools & Wise People / 4
II.23 What Was Not Said / 4
II.25 A Meaning to be Inferred / 4
II.29 A Share in Clear Knowing
II.30 Release / 5
II.31-32 Gratitude / 5
II.92 Fools / 6
II.118 Hard to Find / 6

THREES

III.2 Characterized (by Action) / 7
III.15 The Chariot Maker / 7
III.22 Sick People / 9
III.35 Hatthaka (On Sleeping Well) / 11
III.39 Refinement / 13
III.40 Governing Principles / 15

III.47	<i>Fabricated</i>	/ 19
III.48	<i>A Mountain</i>	/ 19
III.52	<i>Two People (1)</i>	/ 20
III.53	<i>Two People (2)</i>	/ 21
III.58	<i>Vaccha (On Giving)</i>	/ 22
III.62	<i>Sectarians</i>	/ 24
III.66	<i>Kālāmas</i>	/ 29
III.71	<i>The Roots of the Uposatha</i>	/ 35
III.72	<i>Channa the Wanderer</i>	/ 43
III.73	<i>The Fatalists' Student</i>	/ 46
III.74	<i>The Sakyan</i>	/ 48
III.90	<i>Trainings (1)</i>	/ 49
III.91	<i>Trainings (2)</i>	/ 50
III.93	<i>Urgent</i>	/ 52
III.101	<i>A Salt Crystal</i>	/ 53
III.102	<i>The Dirt-washer</i>	/ 56
III.103	<i>Themes</i>	/ 59
III.110	<i>The Peak of the Roof</i>	/ 61
III.123	<i>Sagacity</i>	/ 62
III.126	<i>At Gotamaka Shrine</i>	/ 63
III.129	<i>Putrid</i>	/ 64
III.133	<i>Inscriptions</i>	/ 65
III.137	<i>The Orderliness of the Dhamma</i>	/ 66

FOURS

IV.1	<i>Understanding</i>	/ 67
IV.5	<i>With the Flow</i>	/ 68
IV.10	<i>Yokes</i>	/ 70
IV.19	<i>Off Course</i>	/ 72
IV.24	<i>At Kālaka's Park</i>	/ 73
IV.28	<i>The Traditions of the Noble Ones</i>	/ 74
IV.32	<i>The Bonds of Fellowship</i>	/ 76

IV.37 No Falling Away /	77
IV.41 Concentration /	78
IV.42 Questions /	80
IV.45 Rohitassa /	81
IV.49 Perversions /	82
IV.55 Living in Tune /	84
IV.62 Debtless /	85
IV.67 (Bitten) by a Snake /	86
IV.73 A Person of Integrity /	89
IV.77 Inconceivable /	90
IV.79 Trade /	91
IV.85 Darkness /	92
IV.94 Concentration (Tranquility & Insight) /	93
IV.95 The Firebrand /	95
IV.96 The Subduing of Passion /	96
IV.102 Thunderheads /	97
IV.111 Kesin the Horse Trainer /	98
IV.113 The Goad-stick /	100
IV.115 Courses of Action /	103
IV.159 The Nun /	104
IV.170 In Tandem /	106
IV.173 Koṭṭhita /	107
IV.178 The Waste-water Pool /	108
IV.181 The Warrior /	110
IV.183 On What is Heard /	111
IV.184 Fearless /	112
IV.192 Traits /	115
IV.199 Craving /	118
IV.200 Affection /	120
IV.237 The Noble Path /	123
IV.252 Searches /	125
IV.255 Families /	125
IV.263 A Wilderness Dweller /	126

FIVES

- V.2 (Strengths) In Detail / 127*
V.20 Benefit / 128
V.25 Supported / 128
V.27 (Immeasurable) Concentration / 129
V.28 The Factors of Concentration / 129
V.34 General Siha (On Giving) / 134
V.36 Seasonable Gifts / 136
V.37 A Meal / 137
V.38 Conviction / 137
V.41 Benefits to be Obtained (from Wealth) / 139
V.43 What is Welcome / 140
V.49 The Kosalan (On Grief) / 142
V.51 Obstacles / 145
V.53 Factors (for Exertion) / 147
V.57 Subjects for Contemplation / 147
V.64 Growth / 150
V.73 One Who Dwells in the Dhamma / 151
V.75 The Warrior (1) / 152
V.76 The Warrior (2) / 157
V.77 Future Dangers (1) / 163
V.78 Future Dangers (2) / 164
V.79 Future Dangers (3) / 166
V.80 Future Dangers (4) / 168
V.96 One Who Retains What He Has Heard / 170
V.97 Talk / 170
V.98 Wilderness / 171
V.114 At Andhakavinda / 171
V.121 To a Sick Man / 172
V.129 In Agony / 173
V.139 Not Resilient / 173
V.140 The Listener / 177
V.159 Udāyin (On Teaching the Dhamma) / 179

V.175	<i>The Outcaste</i>	/ 180
V.176	<i>Rapture</i>	/ 180
V.177	<i>Business (Wrong Livelihood)</i>	/ 181
V.179	<i>The Householder</i>	/ 182
V.180	<i>Gavesin</i>	/ 185
V.196	<i>Dreams</i>	/ 188
V.198	<i>A Statement</i>	/ 190
V.200	<i>Leading to Escape</i>	/ 191
V.202	<i>Listening to the Dhamma</i>	/ 192

SIXES

VI.12	<i>Conducive to Amiability</i>	/ 193
VI.13	<i>Means of Escape</i>	/ 194
VI.16	<i>Nakula's Parents</i>	/ 196
VI.19	<i>Mindfulness of Death (1)</i>	/ 199
VI.20	<i>Mindfulness of Death (2)</i>	/ 200
VI.45	<i>Debt</i>	/ 202
VI.55	<i>Soṇa</i>	/ 206
VI.63	<i>Penetrative</i>	/ 210
VI.86	<i>Obstructions</i>	/ 217
VI.87	<i>Kamma Obstructions</i>	/ 217
VI.88	<i>Listening Well</i>	/ 218

SEVENS

VII.6	<i>Treasure</i>	/ 219
VII.7	<i>Ugga</i>	/ 220
VII.11	<i>Obsessions (1)</i>	/ 221
VII.12	<i>Obsessions (2)</i>	/ 222
VII.21	<i>Conditions for No Decline among the Monks</i>	/ 222
VII.48	<i>Bondage</i>	/ 223
VII.49	<i>Giving</i>	/ 224

- VII.56 *To Kimila* / 228
 VII.58 *Nodding* / 228
 VII.60 *An Angry Person* / 231
 VII.64 *One with a Sense of Dhamma* / 235
 VII.80 *The Teacher's Instruction* / 238

EIGHTS

- VIII.2 *Discernment* / 239
 VIII.6 *The Failings of the World* / 242
 VIII.26 *Jivaka (On Being a Lay Follower)* / 244
 VIII.30 *Anuruddha* / 245
 VIII.39 *Rewards* / 251
 VIII.40 *Results* / 253
 VIII.53 *Gotami* / 254
 VIII.54 *Dighajānu* / 255
 VIII.63 *In Brief (Good Will, Mindfulness, & Concentration)* / 258
 VIII.80 *The Grounds for Laziness & the Arousal of Energy* / 260

NINES

- IX.1 *Self-awakening* / 264
 IX.7 *Sutavant* / 266
 IX.34 *Unbinding* / 268
 IX.35 *The Cow* / 270
 IX.36 *Jhāna* / 274
 IX.41 *Tapussa (On Renunciation)* / 276
 IX.43 *Bodily Witness* / 282
 IX.44 *Released through Discernment* / 284
 IX.45 *(Released) Both Ways* / 285
 IX.62 *Capable* / 285
 IX.63 *Things That Weaken the Training* / 286
 IX.64 *Hindrances* / 286

TENS

- X.13 *Fetters* / 287
 X.15 *Heedfulness* / 287
 X.17 *Protectors* / 288
 X.24 *Cunda* / 290
 X.47 *To the Sakyans (On the Uposatha)* / 293
 X.48 *Ten Things* / 294
 X.51 *One's Own Mind* / 295
 X.60 *Girimānanda* / 296
 X.69 *Topics of Conversation* / 300
 X.71 *Wishes* / 301
 X.80 *Hatred* / 303
 X.81 *Bāhuna* / 304
 X.92 *Animosity* / 304
 X.93 *Views* / 306
 X.94 *Vajjiya* / 310
 X.95 *Uttiya* / 312
 X.96 *Kokanuda (On Viewpoints)* / 314
 X.108 *A Purgative* / 316
 X.176 *Cunda the Silversmith* / 316

ELEVENS

- XI.1 *What is the Purpose?* / 322
 XI.2 *An Act of Will* / 324
 XI.12 *Mahānāma (1)* / 326
 XI.13 *Mahānāma (2)* / 330
 XI.16 *Good Will* / 331

Glossary / 333

Index / 341

Abbreviations

AN	Āṅguttara Nikāya
Cv	Cullavagga
DN	Dīgha Nikāya
Dhp	Dhammapada
Iti	Itivuttaka
Khp	Khuddakapāṭha
MN	Majjhima Nikāya
Mv	Mahāvagga
SN	Saṃyutta Nikāya
Sn	Sutta Nipāta
Thag	Theragāthā
Thig	Therīgāthā
Ud	Udāna

References to DN, Iti, and MN are to discourse (*sutta*). Those to Dhp are to verse. Those to Cv and Mv are to chapter, section, and sub-section. References to other texts are to section (*saṃyutta*, *nipāta*, or *vagga*) and discourse.

All translations are based on the Royal Thai Edition of the Pali Canon (Bangkok: Mahāmakut Rājavidyālaya, 1982).

The Aṅguttara Nikāya, a collection of short to medium-length discourses, takes its name from the way the discourses are grouped by the number of their parts (aṅga), with the number growing progressively higher (uttara) with each group. No single English term can convey the full meaning of this name, although the translation Numerical Collection gives a workable idea of the principle behind it. The complete collection, counting all its formulaic expansions, contains more than 9,500 discourses. When these expansions are not counted, the total comes to approximately 2,300 discourses, of which 194 are translated here.

Ones

I.49-52 Luminous

"Luminous, monks, is the mind.¹ And it is defiled by incoming defilements."

"Luminous, monks, is the mind. And it is freed from incoming defilements."

"Luminous, monks, is the mind. And it is defiled by incoming defilements. The ordinary uninstructed person doesn't discern that as it actually is present, which is why I tell you that—for the ordinary uninstructed person—there is no development of the mind."

"Luminous, monks, is the mind. And it is freed from incoming defilements. The well-instructed disciple of the noble ones discerns that as it actually is present, which is why I tell you that—for the well-instructed disciple of the noble ones—there is development of the mind."

NOTE: 1. Over the centuries, this statement has engendered a great deal of controversy. The commentary maintains that "mind" here refers to the *bhavaṅga-citta*, the momentary mental state between periods when the mental stream adverts to objects, but this statement raises more questions than it answers. There is no reference to the *bhavaṅga-citta* or the mental stream in any of the suttas (they appear first in an Abhidhamma treatise, the *Paṭṭhāna*); and because the commentaries compare the *bhavaṅga-citta* to deep sleep, why is it called luminous? And why would the perception of its luminosity be a prerequisite for developing the mind? And further, if "mind" in this discourse means *bhavaṅga-citta*, what would it mean to develop the *bhavaṅga-citta*?

Another interpretation equates the luminosity of the mind with the "consciousness without feature," described as "luminous" in MN 49 and DN 11, but this interpretation also has problems. According to MN 49, that consciousness partakes of

nothing in the describable world, not even the "Allness of the All," so how could it possibly be defiled? And, because it is not realized until the goal of the practice is reached, why would the perception of its luminosity be a prerequisite for developing the mind? And again, if "mind" here means consciousness without feature, how could these discourses talk of its development?

A more reasonable approach to understanding the statement can be derived from taking it in context: the luminous mind is the mind that the meditator is trying to develop. To perceive its luminosity means understanding that defilements such as greed, aversion, or delusion are not intrinsic to its nature, are not a necessary part of awareness. Without this understanding, it would be impossible to practice. With this understanding, however, one can make an effort to cut away existing defilements, leaving the mind in the stage that MN 24 calls "purity in terms of mind." This would correspond to the luminous level of concentration described in the standard simile for the fourth jhāna: "And furthermore, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness." From this state it is possible to develop the discernment that not only cuts away existing defilements but also uproots any potential for them to ever arise again. Only in the stages of awakening that follow on those acts of discernment would "consciousness without feature" be realized.

Twos

II.9 Guardians of the World

"Monks, these two bright qualities guard the world. Which two? Conscience & concern (for the results of unskillful actions). If these two bright qualities did not guard the world, there would be no recognition of 'mother' here, no recognition of 'mother's sister,' 'uncle's wife,' 'teacher's wife,' or 'wives of those who deserve respect.' The world would be immersed in promiscuity, like rams with goats, roosters with pigs, or dogs with jackals. But because these two bright qualities guard the world, there is recognition of 'mother,' 'mother's sister,' 'uncle's wife,' 'teacher's wife,' & 'wives of those who deserve respect.'"

See also: AN VII.6; Iti 34

II.19 Skillful & Unskillful

"Abandon what is unskillful, monks. It is possible to abandon what is unskillful. If it were not possible to abandon what is unskillful, I would not say to you, 'Abandon what is unskillful.' But because it is possible to abandon what is unskillful, I say to you, 'Abandon what is unskillful.' If this abandoning of what is unskillful were conducive to harm and pain, I would not say to you, 'Abandon what is unskillful.' But because this abandoning of what is unskillful is conducive to benefit and pleasure, I say to you, 'Abandon what is unskillful.'"

"Develop what is skillful, monks. It is possible to develop what is skillful. If it were not possible to develop what is skillful, I would not say to you, 'Develop what is skillful.' But because it is possible to develop what is skillful, I say to you, 'Develop what is skillful.' If this development of what is skillful were conducive to harm and pain, I would not say to you, 'Develop what is skillful.' But because this development of what

is skillful is conducive to benefit and pleasure, I say to you, 'Develop what is skillful.'"

See also: DN 12; SN VI.1; SN XXII.2; AN III.66; AN X.94

II.21 Fools & Wise People

"Monks, these two are fools. Which two? The one who doesn't see his transgression as a transgression, and the one who doesn't rightfully pardon another who has confessed his transgression. These two are fools.

"These two are wise people. Which two? The one who sees his transgression as a transgression, and the one who rightfully pardons another who has confessed his transgression. These two are wise people."

II.23 What Was Not Said

"Monks, these two slander the Tathāgata. Which two? He who explains what was not said or spoken by the Tathāgata as said or spoken by the Tathāgata. And he who explains what was said or spoken by the Tathāgata as not said or spoken by the Tathāgata. These are the two who slander the Tathāgata."

II.25 A Meaning to be Inferred

"Monks, these two slander the Tathāgata. Which two? He who explains a discourse whose meaning needs to be inferred as one whose meaning has already been fully drawn out. And he who explains a discourse whose meaning has already been fully drawn out as one whose meaning needs to be inferred. These are the two who slander the Tathāgata."

II.29 A Share in Clear Knowing

"These two qualities have a share in clear knowing. Which two? Tranquility (*samatha*) & insight (*vipassanā*).

"When tranquility is developed, what purpose does it serve? The mind is developed. And when the mind is developed, what purpose does it serve? Passion is abandoned.

"When insight is developed, what purpose does it serve? Discernment is developed. And when discernment is developed, what purpose does it serve? Ignorance is abandoned."

See also: MN 149; SN XXXV.204; AN IV.94; AN IV.170; AN X.71

II.30 Release

"Defiled by passion, the mind is not released. Defiled by ignorance, discernment doesn't develop. Thus from the fading of passion is there awareness-release. From the fading of ignorance is there discernment-release."

See also: SN XII.70; SN XX.4-5; AN IX.43-45

II.31-32 Gratitude

"Monks, I will teach you the level of a person of no integrity and the level of a person of integrity. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said: "Now what is the level of a person of no integrity? A person of no integrity is ungrateful, doesn't acknowledge the help given to him. This ingratitude, this lack of acknowledgment is second nature among rude people. It is entirely on the level of a person of no integrity.

"A person of integrity is grateful & acknowledges the help given to him. This gratitude, this acknowledgment is second nature among fine people. It is entirely on the level of a person of integrity."

"I tell you, monks, there are two people who are not easy to repay. Which two? Your mother & father. Even if you were to carry your mother on one shoulder & your father on the other shoulder for 100 years, and were to look after them by anointing, massaging, bathing, & rubbing their limbs, and they were to defecate & urinate right there [on your shoulders], you would

not in that way pay or repay your parents. If you were to establish your mother & father in absolute sovereignty over this great earth, abounding in the seven treasures, you would not in that way pay or repay your parents. Why is that? Mother & father do much for their children. They care for them, they nourish them, they introduce them to this world. But anyone who rouses his unbelieving mother & father, settles & establishes them in conviction; rouses his unvirtuous mother & father, settles & establishes them in virtue; rouses his stingy mother & father, settles & establishes them in generosity; rouses his foolish mother & father, settles & establishes them in discernment: To this extent one pays & repays one's mother & father."

See also: MN 110; SN VII.14; AN IV.73; Iti 106

II.92 Fools

"Monks, these two are fools. Which two? The one who takes up a burden that hasn't fallen to him, and the one who doesn't take up a burden that has. These two are fools."

II.118 Hard to Find

"Monks, these two people are hard to find in the world. Which two? The one who is first to do a kindness, and the one who is grateful for a kindness done and feels obligated to repay it. These two people are hard to find in the world."

Threes

III.2 Characterized (by Action)

"Monks, a fool is characterized by his/her actions. A wise person is characterized by his/her actions. It is through the activities of one's life that one's discernment shines.

"A person endowed with three things is to be recognized as a fool. Which three? Bodily misconduct, verbal misconduct, mental misconduct. A person endowed with these three things is to be recognized as a fool.

"A person endowed with three things is to be recognized as a wise person. Which three? Good bodily conduct, good verbal conduct, good mental conduct. A person endowed with these three things is to be recognized as a wise person.

"Thus, monks, you should train yourselves: 'We will avoid the three things that, endowed with which, one is to be recognized as a fool. We will undertake & maintain the three things that, endowed with which, one is to be recognized as a wise person.' That's how you should train yourselves."

See also: AN IV.115; AN X.176; Dhp 60-75

III.15 The Chariot Maker

On one occasion the Blessed One was staying near Vārāṇasī in the Deer Park at Isipatana. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded.

The Blessed One said: "Once, monks, there was a king named Pacetana. One day King Pacetana said to his chariot maker, 'My good chariot maker, in six months time from now a battle will take place. Can you make me a new pair of chariot wheels?'

"'Yes, your majesty, I can,' the chariot maker replied to the king.

"Then in six months minus six days the chariot maker finished one wheel. King Pacetana said to him, 'In six days time from now the battle will take place. Will the pair of chariot wheels be finished?'

"Your majesty, in these six months minus six days, I have finished one wheel.'

"But can you finish the second wheel in these six days?'

"Yes, your majesty, I can,' the chariot maker replied to the king.

Then, after finishing the second wheel in six days, the chariot maker took the pair of wheels to the king and, on arrival, said to him, 'Here is your new pair of chariot wheels all finished, your majesty.'

"And what is the difference between your wheel that took six months minus six days to finish, and your wheel that took six days to finish? I don't see any difference between them at all.'

"There is a difference between them, your majesty. Look at the difference.' Then the chariot maker took the chariot wheel finished in six days and set it rolling. Going as far as its momentum carried it, it twirled around and around and fell to the ground. But then he took the chariot wheel finished in six months minus six days to finish and set it rolling. Going as far as its momentum carried it, it stood still as if fixed on an axle.

"Now what is the reason, my good chariot maker, what is the cause, why the chariot wheel finished in six days, when set rolling, goes as far as its momentum carries it and then, twirling around and around, falls to the ground? And what is the reason, what is the cause, why the chariot wheel finished in six months minus six days, when set rolling, goes as far as its momentum carries it and then stands still as if fixed on an axle?'

"Your majesty, as for the wheel finished in six days, its rim is crooked, with faults & flaws. Its spokes are crooked, with faults & flaws. Its hub is crooked, with faults & flaws. Because its rim ... spokes ... [&] hub are crooked, with faults & flaws, when set rolling it goes as far as its momentum carries it and then, twirling around and around, falls to the ground. But as for the wheel finished in six months minus six days, its rim is not crooked, with no faults or flaws. Its spokes are not crooked, with no faults or flaws. Its hub is not crooked, with no faults or flaws. Because its rim ... spokes ... [&] hub are not crooked, with no faults or flaws, when set rolling it goes as far as its momentum carries it and then stands still as if fixed on an axle.'

"Now, monks, the thought may occur to you that the chariot maker on that occasion was someone else, but it shouldn't be seen in that way. I myself was the chariot maker on that occasion. I was skilled in dealing with the crookedness, the faults, the flaws of wood. Now I am a worthy one, rightly self-awakened, skilled in dealing with the crookedness, faults, & flaws of bodily action; skilled in dealing with the crookedness, faults, & flaws of verbal action; skilled in dealing with the crookedness, faults, & flaws of mental action.

"Any monk or nun in whom the crookedness, faults, & flaws of bodily action are not abandoned; the crookedness, faults, & flaws of verbal action are not abandoned; the crookedness, faults, & flaws of mental action are not abandoned has fallen away from this Dhamma & Vinaya, just like the wheel finished in six days. But any monk or nun in whom the crookedness, faults, & flaws of bodily action are abandoned; the crookedness, faults, & flaws of verbal action are abandoned; the crookedness, faults, & flaws of mental action are abandoned stands firm in this Dhamma & Vinaya, just like the wheel finished in six months minus six days.

"Thus you should train yourselves: 'We will abandon crookedness, faults, & flaws in bodily action. We will abandon crookedness, faults, & flaws in verbal action. We will abandon crookedness, faults, & flaws in mental action.' That's how you should train yourselves."

See also: AN III.110; AN III.129; Ud V.5; AN III.129; Sn IV.4; Sn IV.7

III.22 Sick People

"There are these three types of sick people to be found existing in the world. Which three?

"There is the case of the sick person who—regardless of whether he does or does not receive amenable food, regardless of whether he does or does not receive amenable medicine, regardless of whether he does or does not receive proper nursing—will not recover from that illness. There is the case of the sick person who—regardless of whether he does or does not receive amenable food, regardless of whether he does or does not receive amenable medicine, regardless of whether he does or does not receive proper nursing—will recover from that ill-

ness. There is the case of the sick person who will recover from that illness if he receives amenable food, amenable medicine, & proper nursing, but not if he doesn't.

"Now, it is because of the sick person who will recover from that illness if he receives amenable food, amenable medicine, & proper nursing—but not if he doesn't—that food for the sick has been allowed, medicine for the sick has been allowed, nursing for the sick has been allowed. And it is because there is this sort of sick person that the other sorts of sick persons are to be nursed as well [on the chance that they may actually turn out to need and benefit from such nursing].

"These are the three types of sick people to be found existing in the world.

"In the same way, these three types of people, like the three types of sick people, are to be found existing in the world. Which three?

"There is the case of the person who—regardless of whether he does or doesn't get to see the Tathāgata, regardless of whether he does or doesn't get to hear the Dhamma & Vinaya proclaimed by the Tathāgata—will not alight on the lawfulness, the rightness of skillful mental qualities. There is the case of the person who—regardless of whether he does or doesn't get to see the Tathāgata, regardless of whether he does or doesn't get to hear the Dhamma & Vinaya proclaimed by the Tathāgata—will alight on the lawfulness, the rightness of skillful mental qualities. There is the case of the person who will alight on the lawfulness, the rightness of skillful mental qualities if he gets to see the Tathāgata and gets to hear the Dhamma & Vinaya proclaimed by the Tathāgata, but not if he doesn't.

"Now, it is because of the person who will alight on the lawfulness, the rightness of skillful mental qualities if he gets to see the Tathāgata and gets to hear the Dhamma & Vinaya proclaimed by the Tathāgata—but not if he doesn't—that the teaching of the Dhamma has been allowed. And it is because there is this sort of person that the other sorts of persons are to be taught the Dhamma as well [on the chance that they may actually turn out to need and benefit from the teaching].

"These are the three types of people, like the three types of sick people, to be found existing in the world."

See also: DN 12; MN 63; MN 75; MN 105; SN VI.1; AN X.108; Iti 100

III.35 *Hatthaka (On Sleeping Well)*

On one occasion the Blessed One was staying near Āḷavi on a spread of leaves by a cattle track in a *siṃsapā* forest. Then Hatthaka of Āḷavi, out roaming & rambling for exercise, saw the Blessed One sitting on a spread of leaves by the cattle track in the *siṃsapā* forest. On seeing him, he went to him and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, I hope the Blessed One has slept in ease."

"Yes, young man. I have slept in ease. Of those in the world who sleep in ease, I am one."

"But cold, lord, is the winter night. The 'Between-the-Eights'¹ is a time of snowfall. Hard is the ground trampled by cattle hooves. Thin is the spread of leaves. Sparse are the leaves in the trees. Thin are your ochre robes. And cold blows the *Veramba* wind. Yet still the Blessed One says, 'Yes, young man. I have slept in ease. Of those in the world who sleep in ease, I am one.'"

"In that case, young man, I will question you in return. Answer as you see fit. Now, what do you think: Suppose a householder or householder's son has a house with a gabled roof, plastered inside & out, draft-free, with close-fitting door & windows shut against the wind. Inside he has a horse-hair couch spread with a long-fleeced coverlet, a white wool coverlet, an embroidered coverlet, a rug of *kadali*-deer hide, with a canopy above, & red cushions on either side. And there a lamp would be burning, and his four wives, with their many charms, would be attending to him. Would he sleep in ease, or not? Or how does this strike you?"

"Yes, lord, he would sleep in ease. Of those in the world who sleep in ease, he would be one."

"But what do you think, young man. Might there arise in that householder or householder's son any bodily fevers or fevers of mind born of passion so that—burned with those passion-born fevers—he would sleep miserably?" — "Yes, lord."

"As for those passion-born fevers—burned with which the householder or householder's son would sleep miserably—that passion has been abandoned by the *Tathāgata*, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. Therefore he sleeps in ease.

"Now, what do you think, young man. Might there arise in that householder or householder's son any bodily fevers or fevers of mind born of aversion so that—burned with those aversion-born fevers—he would sleep miserably?" — "Yes, lord."

"As for those aversion-born fevers—burned with which the householder or householder's son would sleep miserably—that aversion has been abandoned by the Tathāgata, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. Therefore he sleeps in ease.

"Now, what do you think, young man. Might there arise in that householder or householder's son any bodily fevers or fevers of mind born of delusion so that—burned with those delusion-born fevers—he would sleep miserably?" — "Yes, lord."

"As for those delusion-born fevers—burned with which the householder or householder's son would sleep miserably—that delusion has been abandoned by the Tathāgata, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. Therefore he sleeps in ease.

"Always, always,
he sleeps in ease:
the brahman totally unbound,
who doesn't adhere
to sensual pleasures,
who's without acquisitions
& cooled.

Having cut all ties
 & subdued fear in the heart,
calmed,
he sleeps in ease,
 having reached peace
 of awareness."

NOTE: 1. The "Between-the-Eights" is a period in February, regarded in northern India as the coldest part of the year.

See also: SN X.8; Ud II.10; Thag VI.2

III.39 Refinement

"Monks, I lived in refinement, utmost refinement, total refinement. My father even had lotus ponds made in our palace: one where red-lotuses bloomed, one where white lotuses bloomed, one where blue lotuses bloomed, all for my sake. I used no sandalwood that was not from Vārāṇasi. My turban was from Vārāṇasi, as were my tunic, my lower garments, & my outer cloak. A white sunshade was held over me day & night to protect me from cold, heat, dust, dirt, & dew.

"I had three palaces: one for the cold season, one for the hot season, one for the rainy season. During the four months of the rainy season I was entertained in the rainy-season palace by minstrels without a single man among them, and I did not once come down from the palace. Whereas the servants, workers, & retainers in other people's homes are fed meals of lentil soup & broken rice, in my father's home the servants, workers, & retainers were fed wheat, rice, and meat.

"Even though I was endowed with such fortune, such total refinement, the thought occurred to me: 'When an ordinary uninstructed person, himself subject to aging, not beyond aging, sees another who is aged, he is horrified, humiliated, & disgusted, oblivious to himself that he too is subject to aging, not beyond aging. If I—who am subject to aging, not beyond aging—were to be horrified, humiliated, & disgusted on seeing another person who is aged, that would not be fitting for me.' As I noticed this, the [typical] young person's intoxication with youth entirely dropped away.

"Even though I was endowed with such fortune, such total refinement, the thought occurred to me: 'When an ordinary uninstructed person, himself subject to illness, not beyond illness, sees another who is ill, he is horrified, humiliated, & disgusted, oblivious to himself that he too is subject to illness, not beyond illness. And if I—who am subject to illness, not beyond illness—were to be horrified, humiliated, & disgusted on seeing another person who is ill, that would not be fitting for me.' As I noticed this, the healthy person's intoxication with health entirely dropped away.

"Even though I was endowed with such fortune, such total refinement, the thought occurred to me: 'When an ordinary

uninstructed person, himself subject to death, not beyond death, sees another who is dead, he is horrified, humiliated, & disgusted, oblivious to himself that he too is subject to death, not beyond death. And if I—who am subject to death, not beyond death—were to be horrified, humiliated, & disgusted on seeing another person who is dead, that would not be fitting for me.’ As I noticed this, the living person’s intoxication with life entirely dropped away.¹

“Monks, there are these three forms of intoxication. Which three? Intoxication with youth, intoxication with health, intoxication with life.

“Drunk with the intoxication of youth, an ordinary uninstructed person engages in bodily misconduct, verbal misconduct, & mental misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he—on the break-up of the body, after death—reappears in the plane of deprivation, the bad destination, the lower realms, in hell.

“Drunk with the intoxication of health, an ordinary uninstructed person engages in bodily misconduct, verbal misconduct, & mental misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he—on the break-up of the body, after death—reappears in the plane of deprivation, the bad destination, the lower realms, in hell.

“Drunk with the intoxication of life, an ordinary uninstructed person engages in bodily misconduct, verbal misconduct, & mental misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he—on the break-up of the body, after death—reappears in the plane of deprivation, the bad destination, the lower realms, in hell.

“Drunk with the intoxication of youth, a monk leaves the training and returns to the lower life. Drunk with the intoxication of health, a monk leaves the training and returns to the lower life. Drunk with the intoxication of life, a monk leaves the training and returns to the lower life.”

‘Subject to birth, subject to aging,
 subject to death,
 ordinary people
 are repelled by those who suffer
 from that to which they are subject.
 And if I were to be repelled
 by beings subject to these things,
 it would not be fitting for me,
 living as they do.’

As I maintained this attitude—
 knowing the Dhamma
 without acquisitions—
 I overcame all intoxication
 with health, youth, & life,
 as one who sees
 renunciation as security,
 rest.

For me, energy arose,
 Unbinding was clearly seen.
 There's now no way
 I could partake of sensuality.
 Having followed the celibate life,
 I will not return.

NOTE: 1. The PTS edition treats this discourse as two, divided at this point. Asian traditions, however, treat it as one. The autobiographical verse at the conclusion of the second half fits neatly with the autobiographical first half, which suggests that the two halves were originally meant to go together.

See also: MN 36; MN 82; AN V.57; Sn III.1; Sn III.2; Sn IV.15

III.40 Governing Principles

"There are these three governing principles. Which three? The self as a governing principle, the cosmos as a governing principle, and the Dhamma as a governing principle.

"And what is the self as a governing principle? There is the case where a monk, having gone to a wilderness, to the foot of a tree, or to an empty dwelling, reflects on this: 'It is not for the sake of robes that I have gone forth from the home life into homelessness; it is not for the sake of almsfood, for the sake of lodgings, or for the sake of this or that state of [future] becoming that I have gone forth from the home life into homelessness. Simply that I am beset by birth, aging, & death; by sorrows, lamentations, pains, distresses, & despairs; beset by stress, overcome with stress, [and I hope,] "Perhaps the end of this entire

mass of suffering & stress might be known!" Now, if I were to seek the same sort of sensual pleasures that I abandoned in going forth from home into homelessness—or a worse sort—that would not be fitting for me.' So he reflects on this: 'My persistence will be aroused & not lax; my mindfulness established & not confused; my body calm & not aroused; my mind centered & unified.' Having made himself his governing principle, he abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is unblameworthy, and looks after himself in a pure way. This is called the self as a governing principle.

"And what is the cosmos as a governing principle? There is the case where a monk, having gone to a wilderness, to the foot of a tree, or to an empty dwelling, reflects on this: 'It's not for the sake of robes that I have gone forth from the home life into homelessness; it's not for the sake of almsfood, for the sake of lodgings, or for the sake of this or that state of [future] becoming that I have gone forth from the home life into homelessness. Simply that I am beset by birth, aging, & death; by sorrows, lamentations, pains, distresses, & despairs; beset by stress, overcome with stress, [and I hope,] "Perhaps the end of this entire mass of suffering & stress might be known!" Now if I, having gone forth, were to think thoughts of sensuality, thoughts of ill will, or thoughts of harmfulness: great is the community of this cosmos. And in the great community of this cosmos there are priests & contemplatives endowed with psychic power, clairvoyant, skilled [in reading] the minds of others. They can see even from afar. Even up close, they are invisible. With their awareness they know the minds of others. They would know this of me: "Look, my friends, at this clansman who—though he has in good faith gone forth from the home life into homelessness—remains overcome with evil, unskillful mental qualities." There are also devas endowed with psychic power, clairvoyant, skilled [in reading] the minds of others. They can see even from afar. Even up close, they are invisible. With their awareness they know the minds of others. They would know this of me: "Look, my friends, at this clansman who—though he has in good faith gone forth from the home life into homelessness—remains overcome with evil, unskillful mental qualities.'" So he reflects on this: 'My persistence will be aroused & not lax; my mindfulness established & not confused; my body calm & not aroused; my

mind centered & unified.' Having made the cosmos his governing principle, he abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is unblameworthy, and looks after himself in a pure way. This is called the cosmos as a governing principle.

"And what is the Dhamma as a governing principle? There is the case where a monk, having gone to a wilderness, to the foot of a tree, or to an empty dwelling, reflects on this: 'It is not for the sake of robes that I have gone forth from the home life into homelessness; it is not for the sake of almsfood, for the sake of lodgings, or for the sake of this or that state of [future] becoming that I have gone forth from the home life into homelessness. Simply that I am beset by birth, aging, & death; by sorrows, lamentations, pains, distresses, & despairs; beset by stress, overcome with stress, [and I hope,] "Perhaps the end of this entire mass of suffering & stress might be known!" Now, the Dhamma is well-taught by the Blessed One, to be seen here & now, timeless, inviting all to come & see, pertinent, to be seen by the wise for themselves. There are fellow practitioners of the chaste life who dwell knowing & seeing it. If I—having gone forth in this well-taught Dhamma & Vinaya—were to remain lazy & heedless, that would not be fitting for me.' So he reflects on this: 'My persistence will be aroused & not lax; my mindfulness established & not confused; my body calm & not aroused; my mind centered & unified.' Having made the Dhamma his governing principle, he abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is unblameworthy, and looks after himself in a pure way. This is called the Dhamma as a governing principle.

"These are the three governing principles."

There is
in the cosmos

no
secret
place

for one
who has done

an
evil
deed.

Your own self knows, my good man,
whether you are true

or false.

You underestimate the fine witness
that is yourself,
you with evil
in yourself
that then you hide.

The devas & Tathāgatas see the fool
who goes about
out of tune with the cosmos.

Thus you should go about
self-governed,

mindful;

governed by the cosmos,

masterful,

absorbed in jhāna;

governed by the Dhamma,

acting in line

with the Dhamma.

The sage who makes an effort
in truth
doesn't fall back.

Whoever through striving
—overpowering Māra,
conquering the Ender¹—

touches the stopping of birth,
is

Such,²

a knower of the cosmos,
wise,

a sage

unfashioned
by anything at all.

NOTES

1. The Ender: an epithet for Māra, who as repeated mortality keeps putting an end to things.

2. Such (*tādin*): An adjective applied to the mind of one who has attained the goal. It indicates that the mind "is what it is"—indescribable but not subject to change or alteration.

III.47 *Fabricated*

"Monks, these three are fabricated characteristics of what is fabricated. Which three? Arising is discernable, passing away is discernable, alteration while staying is discernable.

"These are three fabricated characteristics of what is fabricated.

"Now these three are unfabricated characteristics of what is unfabricated. Which three? No arising is discernable, no passing away is discernable, no alteration while staying is discernable.

"These are three unfabricated characteristics of what is unfabricated."

Alternative translation:

"Monks, these three are fabricated characteristics of what is fabricated. Which three? Arising is discernable, passing away is discernable, alteration of what stays is discernable.

"These are three fabricated characteristics of what is fabricated.

"Now these three are unfabricated characteristics of what is unfabricated. Which three? No arising is discernable, no passing away is discernable, no alteration of what stays is discernable.

"These are three unfabricated characteristics of what is unfabricated."

See also: Ud VIII.3; Iti 43

III.48 *A Mountain*

"Monks, the great sal trees that live in dependence on the Himalayas, the king of mountains, prosper in terms of three kinds of prosperity. Which three? They prosper in terms of branches, leaves, & foliage. They prosper in terms of bark & shoots. They prosper in terms of softwood and heartwood. The great sal trees that grow in dependence on the Himalayas, the king of mountains, prosper in terms of these three kinds of prosperity.

"In the same way, the descendents who live in dependence on a clansman of conviction prosper in terms of three kinds of prosperity. Which three? They prosper in terms of conviction. They prosper in terms of virtue. They prosper in terms of discernment. The descendents who live in dependence on a clansman of conviction prosper in terms of these three kinds of prosperity.

Like a mountain of rock
 in the wilderness, in a mighty grove,
 dependent on which there prosper
 lords of the forest, great trees—
 in the same way,
 those who here live dependent on
 a clansman of conviction
 —consummate in virtue—
 prosper:
 wife & children,
 friends, dependents, & kin.

Seeing the virtue of that virtuous one,
 his liberality & good conduct,
 those who are perceptive
 follow suit.
 Having, here in this world,
 followed the Dhamma,
 the path to a good destination,
 they delight in the world of the devas,
 enjoying the pleasures they desire.

See also: AN VIII.54

III.52 Two People (1)

On one occasion the Blessed One was staying near Sāvattthi in Jeta's Grove, Anāthapiṇḍika's monastery. Then two brahmins—feeble old men, aged, advanced in years, having come to the last stage of life, 120 years old—went to the Blessed One. On arrival, they exchanged courteous greetings with him and, after an exchange of friendly greetings & courtesies, sat to one side. As they were sitting there, they said to him: "Master Gotama, we are brahmins—feeble old men, aged, advanced in years, having come to the last stage of life, 120 years old. And we have done no admirable deeds, no skillful deeds, no deeds that allay our fears. Teach us, Master Gotama. Instruct us, Master Gotama, for our long-term benefit & happiness."

"Indeed, brahmins, you are feeble old men, aged, advanced in years, having come to the last stage of life, 120 years old. And you have done no admirable deeds, no skillful deeds, no deeds that allay your fears. This world is swept away by aging, by illness, by

death. With the world thus swept away by aging, illness, & death, any restraint of body, speech, & intellect practiced here will be one's shelter, cave, island, & refuge after death in the world beyond."

It's swept along:
 life, its next-to-nothing span.
 For one swept on by aging
 no shelters exist.
 Keeping sight of this danger in death,
 do meritorious deeds
 that bring bliss.
 When you're restrained here
 in body, speech, & awareness,
 when you merit while still alive:
 that will be for your bliss after death.

III.53 Two People (2)

On one occasion the Blessed One was staying near Sāvatti in Jeta's Grove, Anāthapiṇḍika's monastery. Then two brahmans—feeble old men, aged, advanced in years, having come to the last stage of life, 120 years old—went to the Blessed One. On arrival, they exchanged courteous greetings with him and, after an exchange of friendly greetings & courtesies, sat to one side. As they were sitting there, they said to him: "Master Gotama, we are brahmans—feeble old men, aged, advanced in years, having come to the last stage of life, 120 years old. And we have done no admirable deeds, no skillful deeds, no deeds that allay our fears. Teach us, Master Gotama. Instruct us, Master Gotama, for our long-term benefit & happiness."

"Indeed, brahmans, you are feeble old men, aged, advanced in years, having come to the last stage of life, 120 years old. And you have done no admirable deeds, no skillful deeds, no deeds that allay your fears. This world is on fire with aging, illness, & death. With the world thus on fire with aging, illness, & death, any restraint of body, speech, & intellect practiced here will be one's shelter, cave, island, & refuge after death in the world beyond."

When a house is aflame,
 the vessel salvaged

is the one that will be of use,
not the one left there to burn.

So when the world is on fire
with aging & death,
you should salvage [your wealth] by giving:
what's given is well salvaged.

When you're restrained here
in body, speech, & awareness;
when you merit while still alive:
that will be for your bliss after death.

See also: SN I.41; SN III.19-20; AN VII.6-7; Khp 8; Iti 22; Iti 60

III.58 Vaccha (On Giving)

Then Vacchagotta the wanderer went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One: "Master Gotama, I have heard that 'Gotama the contemplative says this: "Only to me should a gift be given, and not to others. Only to my disciples should a gift be given, and not to others. Only what is given to me bears great fruit, and not what is given to others. Only what is given to my disciples bears great fruit, and not what is given to the disciples of others."' Now those who report this: Are they reporting the Master Gotama's actual words, are they not misrepresenting him with what is unfactual, are they answering in line with the Dhamma, so that no one whose thinking is in line with the Dhamma will have grounds for criticizing them? For we don't want to misrepresent the Master Gotama."

"Vaccha, whoever says this: 'Gotama the contemplative says this: "Only to me should a gift be given Only what is given to my disciples bears great fruit, and not what is given to the disciples of others," is not reporting my actual words, is misrepresenting me with what is unfactual & untrue.

"Vaccha, whoever prevents another from giving a gift creates three obstructions, three impediments. Which three? He creates an obstruction to the merit of the giver, an obstruction to the recipient's gains, and prior to that he undermines and harms

his own self. Whoever prevents another from giving a gift creates these three obstructions, these three impediments.

"I tell you, Vaccha, even if a person throws the rinsings of a bowl or a cup into a village pool or pond, thinking, 'May whatever animals live here feed on this,' that would be a source of merit, to say nothing of what is given to human beings. But I do say that what is given to a virtuous person is of great fruit, and not so much what is given to an unvirtuous person. And the virtuous person has abandoned five factors and is endowed with five.

"Which five has he abandoned? He has abandoned sensual desire ... ill will ... sloth & drowsiness ... restlessness & anxiety ... uncertainty. These are the five factors he has abandoned. And with which five is he endowed? He is endowed with the aggregate of virtue of one beyond training ... the aggregate of concentration of one beyond training ... the aggregate of discernment of one beyond training ... the aggregate of release of one beyond training ... the aggregate of knowledge & vision of release of one beyond training. These are the five factors with which he is endowed.

"I tell you: What is given to one who has abandoned these five factors and is endowed with these five, bears great fruit.

"In a herd of cattle,
 whether black, white,
 ruddy, brown,
 dappled, uniform,
 or pigeon gray:
 if a bull is born—
 tame, enduring,
 consummate in strength,
 & swift—
 people yoke him to burdens,
 regardless of his color.
 In the same way,
 wherever one is born
 among human beings—
 noble warriors, priests,
 merchants, workers,
 outcastes, or scavengers—
 if one is tame, with good practices,
 righteous, consummate in virtue,
 a speaker of truth, with conscience at heart,

one
 who's abandoned birth & death,
 completed the celibate life
 put down the burden,
 done the task
 fermentation-free,
 gone beyond all dhammas,
 through lack of clinging unbound:

offerings to this spotless field
 bear an abundance of fruit.

But fools, unknowing,
 dull, uninformed,
 give gifts outside
 and don't come near the good.
 While those who do come near the good
 —regarded as enlightened,
 wise—
 whose trust in the One Well-gone
 has taken root,
 is established & firm:
 they go to the world of the devas
 or are reborn here in good family.
 Step by step
 they reach
 Unbinding
 : they
 who are wise."

See also: SN III.24; AN V.34; AN V.179; AN VII.49; Ud III.7

III.62 Sectarians

"Monks, there are these three sectarian guilds that—when cross-examined, pressed for reasons, & rebuked by wise people—even though they may explain otherwise, remain stuck in [a doctrine of] inaction. Which three?

"There are priests & contemplatives who hold this teaching, hold this view: 'Whatever a person experiences—pleasant, painful, or neither pleasant nor painful—is all caused by what

was done in the past.' There are priests & contemplatives who hold this teaching, hold this view: 'Whatever a person experiences—pleasant, painful, or neither pleasant nor painful—is all caused by a supreme being's act of creation.' There are priests & contemplatives who hold this teaching, hold this view: 'Whatever a person experiences—pleasant, painful, or neither pleasant nor painful—is all without cause & without condition.'

"Having approached the priests & contemplatives who hold that ... whatever a person experiences ... is all caused by what was done in the past,' I said to them: 'Is it true that you hold that ... whatever a person experiences ... is all caused by what was done in the past?' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings because of what was done in the past. A person is a thief ... unchaste ... a liar ... a divisive speaker ... a harsh speaker ... an idle chatterer ... greedy ... malicious ... a holder of wrong views because of what was done in the past.' When one falls back on what was done in the past as being essential, monks, there is no desire, no effort [at the thought], 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should & shouldn't be done, one dwells bewildered & unprotected. One cannot righteously refer to oneself as a contemplative. This was my first righteous refutation of those priests & contemplative who hold to such teachings, such views.

"Having approached the priests & contemplatives who hold that ... whatever a person experiences ... is all caused by a supreme being's act of creation,' I said to them: 'Is it true that you hold that ... whatever a person experiences ... is all caused by a supreme being's act of creation?' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings because of a supreme being's act of creation. A person is a thief ... unchaste ... a liar ... a divisive speaker ... a harsh speaker ... an idle chatterer ... greedy ... malicious ... a holder of wrong views because of a supreme being's act of creation.' When one falls back on a supreme being's act of creation as being essential, monks, there is no desire, no effort [at the thought], 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should & shouldn't be done, one dwells bewildered & unprotected. One cannot righteously refer to oneself as a contemplative. This was

my second righteous refutation of those priests & contemplative who hold to such teachings, such views.

"Having approached the priests & contemplatives who hold that ... whatever a person experiences ... is all without cause, without condition,' I said to them: 'Is it true that you hold that ... whatever a person experiences ... is all without cause, without condition?' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings without cause, without condition. A person is a thief ... unchaste ... a liar ... a divisive speaker ... a harsh speaker ... an idle chatterer ... greedy ... malicious ... a holder of wrong views without cause, without condition.' When one falls back on lack of cause and lack of condition as being essential, monks, there is no desire, no effort [at the thought], 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should & shouldn't be done, one dwells bewildered & unprotected. One cannot righteously refer to oneself as a contemplative. This was my third righteous refutation of those priests & contemplative who hold to such teachings, such views.

"These are the three sectarian guilds that—when cross-examined, pressed for reasons, & rebuked by wise people—even though they may explain otherwise, remain stuck in inaction.

"But this Dhamma taught by me is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives. And which Dhamma taught by me is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives? 'There are these six properties' is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives. 'There are these six media of sensory contact' is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives. 'There are these eighteen explorations for the intellect' is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives. 'There are these four noble truths' is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives.

""""There are these six properties"" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives': Thus was it said. And in reference to what was it said? These are the six properties: earth-property,

liquid-property, fire-property, wind-property, space-property, consciousness-property. ""There are these six properties" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives': Thus was it said. And in reference to this was it said.

""There are these six media of sensory contact" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives': Thus was it said. And in reference to what was it said? These are the six media of sensory contact: the eye as a medium of sensory contact, the ear as a medium of sensory contact, the nose as a medium of sensory contact, the tongue as a medium of sensory contact, the body as a medium of sensory contact, the intellect as a medium of sensory contact. ""There are these six media of sensory contact" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives': Thus was it said. And in reference to this was it said.

""There are these eighteen explorations for the intellect" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives': Thus was it said. And in reference to what was it said? Seeing a form via the eye, one explores a form that can act as the basis for happiness, one explores a form that can act as the basis for unhappiness, one explores a form that can act as the basis for equanimity. Hearing a sound via the ear ... Smelling an aroma via the nose ... Tasting a flavor via the tongue ... Feeling a tactile sensation via the body ... Cognizing an idea via the intellect, one explores an idea that can act as the basis for happiness, one explores an idea that can act as the basis for unhappiness, one explores an idea that can act as the basis for equanimity. ""There are these eighteen explorations for the intellect" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives': Thus was it said. And in reference to this was it said.

""There are these four noble truths" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives': Thus was it said. And in reference to what was it said?

"Sustained by/clinging to the six properties, there is an alighting of an embryo. There being an alighting, there is name-&-form. From name-&-form as a requisite condition come the

six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. To one experiencing feeling I declare, 'This is stress.' I declare, 'This is the origination of stress.' I declare, 'This is the cessation of stress.' I declare, 'This is the path of practice leading to the cessation of stress.'

"And what is the noble truth of stress? Birth is stress, aging is stress, death is stress; sorrow, lamentation, pain, distress, & despair are stress; association with what is not loved is stress, separation from what is loved is stress, not getting what is wanted is stress. In short, the five clinging-aggregates are stress. This is called the noble truth of stress.

"And what is the noble truth of the origination of stress?

From ignorance as a requisite condition come fabrications.

From fabrications as a requisite condition comes consciousness.

From consciousness as a requisite condition comes name-&-form.

From name-&-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging/sustenance.

From clinging/sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then old age & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

This is called the noble truth of the origination of stress.

"And what is the noble truth of the cessation of stress?

From the remainderless fading & cessation of that very ignorance comes the cessation of fabrications.

From the cessation of fabrications comes the cessation of consciousness.

From the cessation of consciousness comes the cessation of name-&-form.

From the cessation of name-&-form comes the cessation of the six sense media.

From the cessation of the six sense media comes the cessation of contact.

From the cessation of contact comes the cessation of feeling.

From the cessation of feeling comes the cessation of craving.

From the cessation of craving comes the cessation of clinging/sustenance.

From the cessation of clinging/sustenance comes the cessation of becoming.

From the cessation of becoming comes the cessation of birth. From the cessation of birth, then old age & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

"This is called the noble truth of the cessation of stress.

"And what is the noble truth of the path of practice leading to the cessation of stress? Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called the noble truth of the path of practice leading to the cessation of stress.

""There are these four noble truths" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives': Thus was it said. And in reference to this was it said."

See also: DN 2; SN XLII.8; AN III.101; Ud VI.5-6

III.66 Kālāmas

Although this discourse is often cited as the Buddha's carte blanche for following one's own sense of right and wrong, it actually sets a standard much more rigorous than that. Traditions are not to be followed simply because they are traditions. Reports (such as historical accounts or news) are not to be followed simply because the source seems reliable. One's own preferences are not to be followed simply because they seem logical or resonate with one's feelings. Instead, any view or belief must be tested by the results it yields when put into practice; and—to guard against the possibility of any bias or limitations in one's understanding of those results—they must further be checked against the experience of people who are wise. The ability to question and test one's beliefs in an appropriate way is called appropriate attention. The ability to recognize and choose wise people as mentors is called having admirable friends. According to Iti 16-17, these are, respectively, the most important internal and external factors for attaining the goal of the practice. For further thoughts on how

to test a belief in practice, see MN 61, MN 95, AN VII.80, and AN VIII.53. For thoughts on how to judge whether another person is wise, see MN 110, AN IV.192, and AN VIII.54.

I have heard that on one occasion the Blessed One, on a wandering tour among the Kosalans with a large community of monks, arrived at Kesaputta, a town of the Kālāmas. The Kālāmas of Kesaputta heard it said, "Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—has arrived at Kesaputta. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy, & rightly self-awakened, consummate in knowledge & conduct, well-gone, a knower of the cosmos, an unexcelled trainer of those persons ready to be tamed, teacher of human & divine beings, awakened, blessed. He has made known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, its generations with their contemplatives & priests, their rulers & common people. He has explained the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; has expounded the celibate life both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.'"

So the Kālāmas of Kesaputta went to the Blessed One. On arrival, some of them bowed down to the Blessed One and sat to one side. Some of them exchanged courteous greetings with him and, after an exchange of friendly greetings & courtesies, sat to one side. Some of them sat to one side having saluted him with their hands palm-to-palm over their hearts. Some of them sat to one side having announced their name & clan. Some of them sat to one side in silence.

As they were sitting there, the Kālāmas of Kesaputta said to the Blessed One, "Lord, there are some priests & contemplatives who come to Kesaputta. They expound & glorify their own doctrines, but as for the doctrines of others, they deprecate them, disparage them, show contempt for them, & pull them to pieces. And then other priests & contemplatives come to Kesaputta. They expound & glorify their own doctrines, but as for the doctrines of others, they deprecate them, disparage them, show contempt for them, & pull them to pieces. They leave us absolutely uncertain & in doubt: Which of these venerable priests & contemplatives are speaking the truth, and which ones are lying?"

"Of course you're uncertain, Kālāmas. Of course you're in doubt. When there are reasons for doubt, uncertainty is born. So in this case, Kālāmas, don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, 'This contemplative is our teacher.' When you know for yourselves that, 'These qualities are unskillful; these qualities are blameworthy; these qualities are criticized by the wise; these qualities, when adopted & carried out, lead to harm & to suffering'—then you should abandon them.

"What do you think, Kālāmas? When greed arises in a person, does it arise for welfare or for harm?"

"For harm, lord."

"And this greedy person, overcome by greed, his mind possessed by greed, kills living beings, takes what is not given, goes after another person's wife, tells lies, and induces others to do likewise, all of which is for long-term harm & suffering."

"Yes, lord."

"Now, what do you think, Kālāmas? When aversion arises in a person, does it arise for welfare or for harm?"

"For harm, lord."

"And this aversive person, overcome by aversion, his mind possessed by aversion, kills living beings, takes what is not given, goes after another person's wife, tells lies, and induces others to do likewise, all of which is for long-term harm & suffering."

"Yes, lord."

"Now, what do you think, Kālāmas? When delusion arises in a person, does it arise for welfare or for harm?"

"For harm, lord."

"And this deluded person, overcome by delusion, his mind possessed by delusion, kills living beings, takes what is not given, goes after another person's wife, tells lies, and induces others to do likewise, all of which is for long-term harm & suffering."

"Yes, lord."

"So what do you think, Kālāmas: Are these qualities skillful or unskillful?"

"Unskillful, lord."

"Blameworthy or blameless?"

"Blameworthy, lord."

"Criticized by the wise or praised by the wise?"

"Criticized by the wise, lord."

"When adopted & carried out, do they lead to harm & to suffering, or not?"

"When adopted & carried out, they lead to harm & to suffering. That is how it appears to us."

"So, as I said, Kālāmas: 'Don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, "This contemplative is our teacher." When you know for yourselves that, "These qualities are unskillful; these qualities are blameworthy; these qualities are criticized by the wise; these qualities, when adopted & carried out, lead to harm & to suffering"—then you should abandon them.' Thus was it said. And in reference to this was it said.

"Now, Kālāmas, don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, 'This contemplative is our teacher.' When you know for yourselves that, 'These qualities are skillful; these qualities are blameless; these qualities are praised by the wise; these qualities, when adopted & carried out, lead to welfare & to happiness'—then you should enter & remain in them.

"What do you think, Kālāmas? When lack of greed arises in a person, does it arise for welfare or for harm?"

"For welfare, lord."

"And this ungreedy person, not overcome by greed, his mind not possessed by greed, doesn't kill living beings, take what is not given, go after another person's wife, tell lies, or induce others to do likewise, all of which is for long-term welfare & happiness."

"Yes, lord."

"What do you think, Kālāmas? When lack of aversion arises in a person, does it arise for welfare or for harm?"

"For welfare, lord."

"And this unaversion person, not overcome by aversion, his mind not possessed by aversion, doesn't kill living beings, take what is not given, go after another person's wife, tell lies, or induce others to do likewise, all of which is for long-term welfare & happiness."

"Yes, lord."

"What do you think, Kālāmas? When lack of delusion arises in a person, does it arise for welfare or for harm?"

"For welfare, lord."

"And this undeluded person, not overcome by delusion, his mind not possessed by delusion, doesn't kill living beings, take what is not given, go after another person's wife, tell lies, or induce others to do likewise, all of which is for long-term welfare & happiness."

"Yes, lord."

"So what do you think, Kālāmas: Are these qualities skillful or unskillful?"

"Skillful, lord."

"Blameworthy or blameless?"

"Blameless, lord."

"Criticized by the wise or praised by the wise?"

"Praised by the wise, lord."

"When adopted & carried out, do they lead to welfare & to happiness, or not?"

"When adopted & carried out, they lead to welfare & to happiness. That is how it appears to us."

"So, as I said, Kālāmas: 'Don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, "This contemplative is our teacher." When you know for yourselves that, "These qualities are skillful; these qualities are blameless; these qualities are praised by the wise; these qualities, when adopted & carried out, lead to welfare & to happiness"—then you should enter & remain in them.' Thus was it said. And in reference to this was it said.

"Now, Kālāmas, one who is a disciple of the noble ones—thus devoid of greed, devoid of ill will, undeluded, alert, & resolute—keeps pervading the first direction [the east]—as well as the second direction, the third, & the fourth—with an awareness imbued with good will. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing world with an awareness imbued with good will: abundant, expansive, immeasurable, free from hostility, free from ill will.

"He keeps pervading the first direction—as well as the second direction, the third, & the fourth—with an awareness imbued with compassion. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing world with an awareness imbued with compassion: abundant, expansive, immeasurable, free from hostility, free from ill will.

"He keeps pervading the first direction—as well as the second direction, the third, & the fourth—with an awareness imbued with appreciation. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing world with an awareness imbued with appreciation: abundant, expansive, immeasurable, free from hostility, free from ill will.

"He keeps pervading the first direction—as well as the second direction, the third, & the fourth—with an awareness imbued with equanimity. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing world with an awareness imbued with equanimity: abundant, expansive, immeasurable, free from hostility, free from ill will.

"Now, Kālāmas, one who is a disciple of the noble ones—his mind thus free from hostility, free from ill will, undefiled, & pure—acquires four assurances in the here-&-now:

"If there is a world after death, if there is the fruit of actions rightly & wrongly done, then this is the basis by which, with the break-up of the body, after death, I will reappear in a good destination, the heavenly world.' This is the first assurance he acquires.

"But if there is no world after death, if there is no fruit of actions rightly & wrongly done, then here in the present life I look after myself with ease—free from hostility, free from ill will, free from trouble.' This is the second assurance he acquires.

"If evil is done through acting, still I have willed no evil for anyone. Having done no evil action, from where will suffering touch me?' This is the third assurance he acquires.

"But if no evil is done through acting, then I can assume myself pure in both respects.' This is the fourth assurance he acquires.

"One who is a disciple of the noble ones—his mind thus free from hostility, free from ill will, undefiled, & pure—acquires these four assurances in the here-&-now."

"So it is, Blessed One. So it is, O One Well-gone. One who is a disciple of the noble ones—his mind thus free from hostility, free from ill will, undefiled, & pure—acquires four assurances in the here-&-now:

"If there is a world after death, if there is the fruit of actions rightly & wrongly done, then this is the basis by which, with the break-up of the body, after death, I will reappear in a good destination, the heavenly world.' This is the first assurance he acquires.

“‘But if there is no world after death, if there is no fruit of actions rightly & wrongly done, then here in the present life I look after myself with ease—free from hostility, free from ill will, free from trouble.’ This is the second assurance he acquires.

“‘If evil is done through acting, still I have willed no evil for anyone. Having done no evil action, from where will suffering touch me?’ This is the third assurance he acquires.

“‘But if no evil is done through acting, then I can assume myself pure in both ways.’ This is the fourth assurance he acquires.

“One who is a disciple of the noble ones—his mind thus free from hostility, free from ill will, undefiled, & pure—acquires these four assurances in the here-&-now.

“Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. We go to the Blessed One for refuge, to the Dhamma, and to the Community of monks. May the Blessed One remember us as lay followers who have gone to him for refuge, from this day forward, for life.”

See also: SN XX.4; SN XLII.8; AN III.101; AN XI.16; Iti 22; Iti 27

III.71 The Roots of the Uposatha

I have heard that on one occasion the Blessed One was staying in Sāvattthi at the Eastern Monastery, the palace of Migāra’s mother. Now at that time—it being the uposatha day—Visākhā, Migāra’s mother, went to the Blessed One in the middle of the day and, on arrival, having bowed down to him, sat to one side. As she was sitting there the Blessed One said to her, “Well now, Visākhā, why are you coming in the middle of the day?”

“Today I am observing the uposatha, lord.”

“Visākhā, there are these three uposathas. Which three? The uposatha of a cowherd, the uposatha of the Jains, and the uposatha of the noble ones.

“And what is the uposatha of a cowherd? Just as when a cowherd returns the cattle to their owners in the evening, he reflects: ‘Today the cattle wandered to that spot and this, drank

at this spot and that; tomorrow they will wander to that spot and this, will drink at this spot and that'; in the same way, there is the case where a certain person observing the uposatha reflects, 'Today I ate this sort of non-staple food and that sort of staple food. Tomorrow I will eat that sort of non-staple food and this sort of staple food.' He spends the day with an awareness imbued with that covetousness, with that greed. Such is the uposatha of a cowherd, Visākhā. When this uposatha of a cowherd is undertaken, it is not of great fruit or great benefit, not of great glory or great radiance.

"And what is the uposatha of the Jains? There are the contemplatives called the Nigaṇṭhas (Jains). They get their disciple to undertake the following practice: 'Here, my good man. Lay down the rod with regard to beings who live more than 100 leagues to the east ... more than 100 leagues to the west ... more than 100 leagues to the north ... more than 100 leagues to the south.' Thus they get the disciple to undertake kindness & sympathy to some beings, but not to others.

"On the uposatha day, they get their disciple to undertake the following practice: 'Here, my good man. Having stripped off all your clothing, say this: "I am nothing by anything or of anything. Thus there is nothing by anything or of anything that is mine."' Yet in spite of that, his parents know of him that 'This is our child.' And he knows of them that 'These are my parents.' His wives & children know of him that 'This is our husband & father.' And he knows of them that 'These are my wives & children.' His workers & slaves know of him that 'This is our master.' And he knows of them that 'These are my workers & slaves.' Thus at a time when he should be persuaded to undertake truthfulness, he is persuaded to undertake falsehood. At the end of the night, he resumes the consumption of his belongings, even though they aren't given back to him. This counts as stealing, I tell you. Such is the uposatha of the Jains, Visākhā. When this uposatha of the Jains is undertaken, it is not of great fruit or great benefit, not of great glory or great radiance.

"And what is the uposatha of the noble ones? It is the cleansing of the defiled mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where a disciple of the noble ones recollects the Tathāgata, thus: 'Indeed, the Blessed One is pure and rightly self-awakened, consummate in knowledge & conduct,

well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.' As he is recollecting the Tathāgata, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when the head is cleansed through the proper technique. And how is the head cleansed through the proper technique? Through the use of cosmetic paste & clay & the appropriate human effort. This is how the head is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the Tathāgata As he is recollecting the Tathāgata, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Brahmā-uposatha. He lives with Brahmā [= the Buddha]. It is owing to Brahmā that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"[Again, the uposatha of the noble ones] is the cleansing of the mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects the Dhamma, thus: 'The Dhamma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.' As he is recollecting the Dhamma, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when the body is cleansed through the proper technique. And how is the body cleansed through the proper technique? Through the use of scouring balls & bath powder & the appropriate human effort. This is how the body is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the Dhamma As he is recollecting the Dhamma, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Dhamma-uposatha. He lives with Dhamma. It is owing to Dhamma that his mind is calmed, that joy arises, and that whatever defilements there are

in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"[Again, the uposatha of the noble ones] is the cleansing of the mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects the Saṅgha, thus: 'The Saṅgha of the Blessed One's disciples who have practiced well...who have practiced straight-forwardly...who have practiced methodically...who have practiced masterfully—in other words, the four types [of noble disciples] when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.' As he is recollecting the Saṅgha, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when clothing is cleansed through the proper technique. And how is clothing cleansed through the proper technique? Through the use of salt earth & lye & cow dung & the appropriate human effort. This is how clothing is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the Saṅgha As he is recollecting the Saṅgha, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Saṅgha-uposatha. He lives with the Saṅgha. It is owing to the Saṅgha that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"[Again, the uposatha of the noble ones] is the cleansing of the mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects his own virtues, thus: '[They are] untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, conducive to concentration.' As he is recollecting virtue, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when a mirror is cleansed through the proper technique. And how is a mirror cleansed through the proper technique? Through the use of oil & ashes & chamois &

the appropriate human effort. This is how a mirror is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects his own virtues As he is recollecting virtue, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the virtue-uposatha. He lives with virtue. It is owing to virtue that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"[Again, the uposatha of the noble ones] is the cleansing of the mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects the devas, thus: 'There are the Devas of the Four Great Kings, the Devas of the Thirty-three, the Yāma Devas, the Contented Devas, the Devas who Delight in Creation, the Devas Who Have Power over the Creations of Others, the Devas of Brahmā's retinue, the devas beyond them. Whatever conviction they were endowed with that—when falling away from this life—they re-arose there, the same sort of conviction is present in me as well. Whatever virtue they were endowed with that—when falling away from this life—they re-arose there, the same sort of virtue is present in me as well. Whatever learning they were endowed with that—when falling away from this life—they re-arose there, the same sort of learning is present in me as well. Whatever generosity they were endowed with that—when falling away from this life—they re-arose there, the same sort of generosity is present in me as well. Whatever discernment they were endowed with that—when falling away from this life—they re-arose there, the same sort of discernment is present in me as well.' As he is recollecting the devas, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when a gold is cleansed through the proper technique. And how is gold cleansed through the proper technique? Through the use of a furnace, salt earth, red chalk, a blow-pipe, tongs, & the appropriate human effort. This is how gold is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the

proper technique? There is the case where the disciple of the noble ones recollects the devas As he is recollecting the devas, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Deva-uposatha. He lives with the devas. It is owing to the devas that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"Furthermore, the disciple of the noble ones reflects thus: 'As long as they live, the arahants—abandoning the taking of life—abstain from the taking of life. They dwell with their rod laid down, their knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. Today I too, for this day & night—abandoning the taking of life—abstain from the taking of life. I dwell with my rod laid down, my knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. By means of this factor I emulate the arahants, and my uposatha will be observed.

""As long as they live, the arahants—abandoning the taking of what is not given—abstain from taking what is not given. They take only what is given, accept only what is given, live not by stealing but by means of a self that has become pure. Today I too, for this day & night—abandoning the taking of what is not given—abstain from taking what is not given. I take only what is given, accept only what is given, live not by stealing but by means of a self that has become pure. By means of this factor I emulate the arahants, and my uposatha will be observed.

""As long as they live, the arahants—abandoning uncelibacy—live a celibate life, aloof, refraining from the sexual act that is the villager's way. Today I too, for this day & night—abandoning uncelibacy—live a celibate life, aloof, refraining from the sexual act that is the villager's way. By means of this factor I emulate the arahants, and my uposatha will be observed.

""As long as they live, the arahants—abandoning false speech—abstain from false speech. They speak the truth, hold to the truth, are firm, reliable, no deceivers of the world. Today I too, for this day & night—abandoning false speech—abstain from false speech. I speak the truth, hold to the truth, am firm, reliable, no deceiver of the world. By means of this factor I emulate the arahants, and my uposatha will be observed.

“As long as they live, the arahants—abandoning fermented & distilled liquors that cause heedlessness—abstain from fermented & distilled liquors that cause heedlessness. Today I too, for this day & night—abandoning fermented & distilled liquors that cause heedlessness—abstain from fermented & distilled liquors that cause heedlessness. By means of this factor I emulate the arahants, and my uposatha will be observed.

“As long as they live, the arahants live on one meal a day, abstaining from food at night, refraining from food at the wrong time of day [from noon until dawn]. Today I too, for this day & night, live on one meal, abstaining from food at night, refraining from food at the wrong time of day. By means of this factor I emulate the arahants, and my uposatha will be observed.

“As long as they live, the arahants abstain from dancing, singing, music, watching shows, wearing garlands, beautifying themselves with perfumes & cosmetics. Today I too, for this day & night, abstain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics. By means of this factor I emulate the arahants, and my uposatha will be observed.

“As long as they live, the arahants—abandoning high & imposing seats & beds—abstain from high & imposing seats & beds. They make low beds, on a pallet or a spread of straw. Today I too, for this day & night—abandoning high & imposing seats & beds—abstain from high & imposing seats & beds. I make a low bed, on a pallet or a spread of straw.’

“Such is the uposatha of the noble ones, Visākhā. When this uposatha of the noble ones is undertaken, it is of great fruit & great benefit, of great glory & great radiance. And how is it of great fruit & great benefit, of great glory & great radiance?

“Suppose that one were to exercise kingship, rule, & sovereignty over these sixteen great lands replete with the seven treasures, i.e., over the Angas, Maghadans, Kāsis, Kosalans, Vajjians, Mallas, Cetis, Vamsans, Kurus, Pañcālas, Macchas, Surasenans, Assakas, Avantis, Gandhārans, & Kambojans: It would not be worth one-sixteenth of this uposatha endowed with eight factors. Why is that? Kingship over human beings is a meager thing when compared with heavenly bliss.

“Fifty human years are equal to one day & night among the Devas of the Four Great Kings. Thirty such days & nights make a month. Twelve such months make a year. Five hundred such

heavenly years constitute the life-span among the Devas of the Four Great Kings. Now, it is possible that a certain man or woman—from having observed this uposatha endowed with eight factors—on the break-up of the body, after death, might be reborn among the Devas of the Four Great Kings. It was in reference to this that it was said, 'Kingship over human beings is a meager thing when compared with heavenly bliss.'

"A human century is equal to one day & night among the Devas of the Thirty-Three. Thirty such days & nights make a month ... One thousand such heavenly years constitute the life-span among the Devas of the Thirty-three. Now, it is possible that a certain man or woman—from having observed this uposatha endowed with eight factors—on the break-up of the body, after death, might be reborn among the Devas of the Thirty-three. It was in reference to this that it was said, 'Kingship over human beings is a meager thing when compared with heavenly bliss.'

"Two human centuries are equal to one day & night among the Yāma Devas ... Two thousand such heavenly years constitute the life-span among the Yāma Devas ...

"Four human centuries are equal to one day & night among the Contented Devas ... Four thousand such heavenly years constitute the life-span among the Contented Devas ...

Eight human centuries is equal to one day & night among the Devas who Delight in Creation ... Eight thousand such heavenly years constitute the life-span among the Devas who Delight in Creation ...

Sixteen human centuries are equal to one day & night among the Devas Who Have Power over the Creations of Others. Thirty such days & nights make a month. Twelve such months make a year. Sixteen thousand such heavenly years constitute the life-span among the Devas Who Have Power over the Creations of Others. Now, it is possible that a certain man or woman—from having observed this uposatha endowed with eight factors—on the break-up of the body, after death, might be reborn among the Devas Who Have Power over the Creations of Others. It was in reference to this that it was said, 'Kingship over human beings is a meager thing when compared with heavenly bliss.'"

One should not kill a being
 or take what is not given;
 should not tell a lie
 or be a drinker of strong drink;

should abstain from uncelibacy, the sexual act;
 should not eat at night, the wrong time of day;
 should not wear a garland or use a scent;
 should sleep on a pallet, a mat spread on the ground—
 for this eight-factored uposatha
 has been proclaimed by the Awakened One
 to lead to the end
 of suffering & stress.

The moon & sun, both fair to see,
 shedding radiance wherever they go,
 & scattering darkness as they move through space,
 brighten the sky, illumining the quarters.
 Within their range is found wealth:
 pearl, crystal, beryl,
 lucky-gem, platinum, nugget-gold,
 & the refined gold called 'Haṭaka.'
 Yet they—
 like the light of all stars
 when compared with the moon—
 aren't worth one sixteenth
 of the eight-factored uposatha.

So whoever—man or woman—
 is endowed with the virtues
 of the eight-factored uposatha,
 having done meritorious deeds,
 productive of bliss,
 beyond reproach, goes
 to the heavenly state.

See also: AN III.102; AN VII.49; AN X.47; AN XI.12

III.72 Channa the Wanderer

On one occasion the Blessed One was staying near Sāvatti at Jeta's Grove, Anāthapiṇḍika's monastery. Then Channa the wanderer¹ went to Ven. Ānanda and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Ānanda, "Do you, too, friend Ānanda, advocate

the abandoning of passion? Do you advocate the abandoning of aversion? Do you advocate the abandoning of delusion?"

"Yes, friend, we advocate the abandoning of passion, the abandoning of aversion, & the abandoning of delusion."

"But, friend Ānanda, seeing what drawbacks in passion do you advocate the abandoning of passion? Seeing what drawbacks in aversion do you advocate the abandoning of aversion? Seeing what drawbacks in delusion do you advocate the abandoning of delusion?"

"A person impassioned, his mind bound up, overcome with passion, wills for his own detriment, wills for the detriment of others, wills for the detriment of both. He also experiences mental stress & sorrow. But having abandoned passion, he doesn't will for his own detriment, doesn't will for the detriment of others, doesn't will for the detriment of both. He doesn't experience mental stress or sorrow.

"A person impassioned, his mind bound up, overcome with passion, engages in bodily misconduct, in verbal misconduct, in mental misconduct. But having abandoned passion, he doesn't engage in bodily misconduct, in verbal misconduct, or in mental misconduct.

"A person impassioned, his mind bound up, overcome with passion, doesn't discern, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both. But having abandoned passion, he discerns, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both.

"Passion, my friend, makes you blind, makes you sightless, makes you ignorant. It brings about the cessation of discernment, is conducive to trouble, and does not lead to Unbinding.

"An aversive person, his mind bound up, overcome with aversion, wills for his own detriment, wills for the detriment of others, wills for the detriment of both. He also experiences mental stress & sorrow. But having abandoned aversion, he doesn't will for his own detriment, doesn't will for the detriment of others, doesn't will for the detriment of both. He doesn't experience mental stress or sorrow.

"An aversive person, his mind bound up, overcome with aversion, engages in bodily misconduct, in verbal misconduct, in mental misconduct. But having abandoned aversion, he doesn't engage in bodily misconduct, in verbal misconduct, or in mental misconduct.

"An aversive person, his mind bound up, overcome with aversion, doesn't discern, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both. But having abandoned aversion, he discerns, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both.

"Aversion, my friend, makes you blind, makes you sightless, makes you ignorant. It brings about the cessation of discernment, is conducive to trouble, and does not lead to Unbinding.

"A deluded person, his mind bound up, overcome with delusion, wills for his own detriment, wills for the detriment of others, wills for the detriment of both. He also experiences mental stress & sorrow. But having abandoned delusion, he doesn't will for his own detriment, doesn't will for the detriment of others, doesn't will for the detriment of both. He doesn't experience mental stress or sorrow.

"A deluded person, his mind bound up, overcome with delusion, engages in bodily misconduct, in verbal misconduct, in mental misconduct. But having abandoned delusion, he doesn't engage in bodily misconduct, in verbal misconduct, or in mental misconduct.

"A deluded person, his mind bound up, overcome with delusion, doesn't discern, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both. But having abandoned delusion, he discerns, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both.

"Delusion, my friend, makes you blind, makes you sightless, makes you ignorant. It brings about the cessation of discernment, is conducive to trouble, and does not lead to Unbinding.

"Seeing these drawbacks in passion we advocate the abandoning of passion. Seeing these drawbacks in aversion we advocate the abandoning of aversion. Seeing these drawbacks in delusion we advocate the abandoning of delusion."

"But is there, my friend, a path, is there a way to the abandoning of that passion, aversion, & delusion?"

"Yes, my friend, there is a path, there is a way to the abandoning of that passion, aversion, & delusion."

"And what is that path, my friend, what is that way to the abandoning of that passion, aversion, & delusion?"

"Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the path, this is the way to the abandoning of that passion, aversion, & delusion."

"It is an auspicious path, my friend Ānanda, it is an auspicious way to the abandoning of that passion, aversion, & delusion—enough for the sake of heedfulness."

NOTE: 1. This is not the same Channa as the one mentioned in DN 16 and SN XXII.90.

See also: SN XXII.2; AN III.73

III.73 The Fatalists' Student

I have heard that on one occasion Ven. Ānanda was staying in Kosambi at Ghosita's monastery. Then a certain householder, a disciple of the Fatalists (Ājivakas), went to him and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to Ven. Ānanda, "Among us, sir, whose Dhamma is well-taught? Who has practiced well in this world? Who in the world is well-gone?"

"In that case, householder, I will question you in return. Answer as you see fit. Now, what do you think: those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion—is their Dhamma well-taught or not? Or how does this strike you?"

"Sir, those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion—their Dhamma is well-taught. That's how it strikes me."

"And what do you think, householder: those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion—have they practiced well in this world or not? Or how does this strike you?"

"Sir, those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion—they have practiced well in this world. That's how it strikes me."

"And what do you think, householder: those whose passion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future

arising; those whose aversion is abandoned ... whose delusion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising: are they, in this world, well-gone or not? Or how does this strike you?"

"Sir, those whose passion ... aversion ... delusion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising: they, in this world, are well-gone. That's how it strikes me."

"In this way, householder, you have answered yourself: 'Those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion—their Dhamma is well-taught. Those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion—they have practiced well in this world. Those whose passion ... aversion ... delusion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising: they, in this world, are well-gone.'"

"How amazing, sir. How astounding, that there is neither extolling of one's own Dhamma nor deprecation of another's, but just the teaching of the Dhamma in its proper sphere, speaking to the point without mentioning oneself.

"You, venerable sir, teach the Dhamma for the abandoning of passion ... aversion ... delusion. Your Dhamma is well-taught. You have practiced for the abandoning of passion ... aversion ... delusion. You have practiced well in this world. Your passion ... aversion ... delusion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. You, in this world, are well-gone.

"Magnificent, Master Ānanda! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Ānanda—through many lines of reasoning—made the Dhamma clear. I go to the Buddha for refuge, to the Dhamma, & to the Community of monks. May Master Ānanda remember me as a lay follower who has gone for refuge from this day forward, for life."

See also: DN 16; AN X.94

III.74 *The Sakyan*

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time the Blessed One had just recovered from being ill, was not long recovered from his illness. Then Mahānāma the Sakyan went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "For a long time I have known the Dhamma taught by the Blessed One that 'There is knowledge for one who is concentrated, not for one who is not concentrated.' Now, does concentration come first, and knowledge after, or does knowledge come first, and concentration after?"

Then the thought occurred to Ven. Ānanda, "Here the Blessed One has just recovered from being ill, is not long recovered from his illness, and yet Mahānāma the Sakyan asks him this very deep question. What if I were to take Mahānāma the Sakyan to one side and teach him the Dhamma?" So Ven. Ānanda, taking Mahānāma the Sakyan by the arm, led him to one side and said to him, "Mahānāma, the Blessed One has talked both of the virtue of one who is in training [a stream-winner, a once-returner, or a non-returner] and of the virtue of one whose training is complete [an arahant]. He has talked both of the concentration of one who is in training and of the concentration of one whose training is complete. He has talked both of the discernment of one who is in training and of the discernment of one whose training is complete.

"And what is the virtue of one who is in training? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. This is called the virtue of one who is in training.

"And what is the concentration of one who is in training? There is the case where a monk—quite withdrawn from sensuality,¹ withdrawn from unskillful [mental] qualities—enters & remains in the first jhāna: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thought & evaluation, he enters & remains in the second jhāna: rapture & pleasure born of composure, unification of awareness free

from directed thought & evaluation—internal assurance. With the fading of rapture he remains in equanimity, mindful & alert, and physically sensitive of pleasure. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called the concentration of one who is in training.

"And what is the discernment of one who is in training? There is the case where a monk discerns as it actually is that 'This is stress ... This is the origination of stress ... This is the cessation of stress ... This is the path of practice leading to the cessation of stress.' This is called the discernment of one who is in training.

"Then there is the disciple of the noble ones—thus consummate in virtue, thus consummate in concentration, thus consummate in discernment—who, through the ending of the mental fermentations, enters & remains in the fermentation-free awareness-release & discernment-release, having known & made them manifest for himself right in the here & now.

"In this way, Mahānāma, the Blessed One has talked both of the virtue of one who is in training and of the virtue of one whose training is complete. He has talked both of the concentration of one who is in training and of the concentration of one whose training is complete. He has talked both of the discernment of one who is in training and of the discernment of one whose training is complete."

NOTE: 1. For the meaning of sensuality here, see AN VI.63.

See also: SN XXXV.99; AN V.28; AN IX.36

III.90 Trainings (1)

"There are these three trainings. Which three? The training in heightened virtue, the training in heightened mind, the training in heightened discernment.

"And what is the training in heightened virtue? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the

training rules, seeing danger in the slightest fault. This is called the training in heightened virtue.

"And what is the training in heightened mind? There is the case where a monk—quite withdrawn from sensuality, withdrawn from unskillful [mental] qualities—enters & remains in the first jhāna: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thought & evaluation, he enters & remains in the second jhāna: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains in equanimity, mindful & alert, and physically sensitive of pleasure. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called the training in heightened mind.

"And what is the training in heightened discernment? There is the case where a monk discerns as it actually is that 'This is stress ... This is the origination of stress ... This is the cessation of stress ... This is the path of practice leading to the cessation of stress.' This is called the training in heightened discernment.

"These are the three trainings."

III.91 Trainings (2)

"There are these three trainings. Which three? The training in heightened virtue, the training in heightened mind, the training in heightened discernment.

"And what is the training in heightened virtue? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. This is called the training in heightened virtue.

"And what is the training in heightened mind? There is the case where a monk—quite withdrawn from sensuality, withdrawn from unskillful [mental] qualities—enters & remains in the first jhāna: rapture & pleasure born from withdrawal,

accompanied by directed thought & evaluation. With the stilling of directed thought & evaluation, he enters & remains in the second jhāna: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains in equanimity, mindful & alert, and physically sensitive of pleasure. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called the training in heightened mind.

"And what is the training in heightened discernment? There is the case where a monk, through the ending of the mental fermentations, enters & remains in the fermentation-free awareness-release & discernment-release, having known & made them manifest for himself right in the here & now. This is called the training in heightened discernment.

"These are the three trainings."

Heightened virtue,
heightened mind,
heightened discernment:
 persistent,
 firm,
 steadfast,
 absorbed in jhāna,
 mindful,
 with guarded faculties

you should practice them—

as in front,
 so behind;
as behind,
 so in front;
as below,
 so above;
as above,
 so below;
as by day,
 so by night;
as by night,
 so by day;¹

conquering all the directions
with limitless concentration.

This is called
the practice of training,
as well as the pure way of life.
[Following it,] you're called
self-awakened in the world,
enlightened,
one who's taken the path
to its end.

With the cessation of sensory consciousness
of one released in the stopping of craving,
the liberation of awareness
of one released in the stopping of craving,
is like the unbinding
of a flame.²

NOTES

1. See SN LI.20

2. For a discussion of this image, see *The Mind Like Fire Unbound*.

III.93 Urgent

"There are these three urgent duties of a farming householder.
Which three?

"There is the case where a farming householder quickly gets
his field well-plowed & well-harrowed. Having quickly gotten
his field well-plowed & well-harrowed, he quickly plants the
seed. Having quickly planted the seed, he quickly lets in the
water & then lets it out.

"These are the three urgent duties of a farming householder.
Now, that farming householder doesn't have the power or
might [to say:] 'May my crops spring up today, may the grains
appear tomorrow, and may they ripen the next day.' But when
the time has come, the farming householder's crops spring up,
the grains appear, and they ripen.

"In the same way, there are these three urgent duties of a
monk. Which three? The undertaking of heightened virtue, the
undertaking of heightened mind, the undertaking of heightened

discernment. These are the three urgent duties of a monk. Now, that monk doesn't have the power or might [to say:] 'May my mind be released from fermentations through lack of clinging/sustenance today or tomorrow or the next day.' But when the time has come, his mind is released from fermentations through lack of clinging/sustenance.

"Thus, monks, you should train yourselves: 'Strong will be our desire for the undertaking of heightened virtue. Strong will be our desire for the undertaking of heightened mind. Strong will be our desire for the undertaking of heightened discernment.' That's how you should train yourselves."

III.101 A Salt Crystal

For a discussion of this discourse in the general context of the Buddha's teaching on kamma, see The Wings to Awakening, Section I/B.

"Monks, for anyone who says, 'In whatever way a person makes kamma, that is how it is experienced,' there is no living of the celibate life, there is no opportunity for the right ending of stress. But for anyone who says, 'When a person makes kamma to be felt in such & such a way, that is how its result is experienced,' there is the living of the celibate life, there is the opportunity for the right ending of stress.

"There is the case where a trifling evil deed done by a certain individual takes him to hell. There is the case where the very same sort of trifling deed done by another individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in [contemplating] the body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted,

dwelling with the immeasurable.¹ A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

"Suppose that a man were to drop a salt crystal into a small amount of water in a cup. What do you think? Would the water in the cup become salty because of the salt crystal, and unfit to drink?"

"Yes, lord. Why is that? There being only a small amount of water in the cup, it would become salty because of the salt crystal, and unfit to drink."

"Now suppose that a man were to drop a salt crystal into the River Ganges. What do you think? Would the water in the River Ganges become salty because of the salt crystal, and unfit to drink?"

"No, lord. Why is that? There being a great mass of water in the River Ganges, it would not become salty because of the salt crystal or unfit to drink."

"In the same way, there is the case where a trifling evil deed done by one individual [the first] takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in [contemplating] the body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

"There is the case where a certain person is thrown into jail for half a kahāpaṇa, is thrown into jail for a kahāpaṇa, is thrown into jail for one hundred kahāpaṇas. And there is the case where another person is not thrown into jail for half a kahāpaṇa, is not thrown into jail for a kahāpaṇa, is not thrown into jail for one hundred kahāpaṇas. Now what sort of person is thrown into jail

for half a kahāpaṇa ... for one hundred kahāpaṇas? There is the case where a person is poor, of little wealth, of few possessions. This is the sort of person who is thrown into jail for half a kahāpaṇa ... for one hundred kahāpaṇas. And what sort of person is not thrown into jail for half a kahāpaṇa ... for one hundred kahāpaṇas? There is the case where a person is wealthy, with many belongings, many possessions. This is the sort of person who is not thrown into jail for half a kahāpaṇa ... for one hundred kahāpaṇas.

"In the same way, there is the case where a trifling evil deed done by one individual takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in [contemplating] the body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

"It's just as when a goat butcher is empowered to beat or bind or slay or treat as he likes a certain person who steals a goat, but is not empowered to beat or bind or slay or treat as he likes another person who steals a goat. Now, when what sort of person has stolen a goat is the goat butcher empowered to beat him or bind him or slay him or treat him as he likes? There is the case where a person is poor, of little wealth, of few possessions. This is the sort of person who, when he has stolen a goat, the goat butcher is empowered to beat or bind or slay or treat as he likes. And when what sort of person has stolen a goat is the goat butcher not empowered to beat him or bind him or slay him or treat him as he likes? There is the case where a person is wealthy, with many belongings, many possessions; a king or a king's minister. This is

the sort of person who, when he has stolen a goat, the goat butcher is not empowered to beat or bind or slay or treat as he likes. All he can do is go with his hands clasped before his heart and beg: 'Please, dear sir, give me a goat or the price of a goat.'

"In the same way, there is the case where a trifling evil deed done by one individual takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in [contemplating] the body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

"Monks, for anyone who says, 'In whatever way a person makes kamma, that is how it is experienced,' there is no living of the celibate life, there is no opportunity for the right ending of stress. But for anyone who says, 'When a person makes kamma to be felt in such & such a way, that is how its result is experienced,' there is the living of the celibate life, there is the opportunity for the right ending of stress."

NOTE: 1. Immeasurable concentration. See AN III.66 and AN V.27.

See also: SN XX.4; SN XLII.8; AN XI.16

III.102 The Dirt-washer

"There are these gross impurities in gold: dirty sand, gravel, & grit. The dirt-washer or his apprentice, having placed [the gold] in a vat, washes it again & again until he has washed them away.

"When he is rid of them, there remain the moderate impurities in the gold: coarse sand & fine grit. He washes the gold again & again until he has washed them away.

"When he is rid of them, there remain the fine impurities in the gold: fine sand & black dust. The dirt-washer or his apprentice washes the gold again & again until he has washed them away.

"When he is rid of them, there remains just the gold dust. The goldsmith or his apprentice, having placed it in a crucible, blows on it again & again to blow away the dross. The gold, as long as it has not been blown on again & again to the point where the impurities are blown away, as long as it is not refined & free from dross, is not pliant, malleable, or luminous. It is brittle and not ready to be worked. But there comes a time when the goldsmith or his apprentice has blown on the gold again & again until the dross is blown away. The gold, having been blown on again & again to the point where the impurities are blown away, is then refined, free from dross, pliant, malleable, & luminous. It is not brittle, and is ready to be worked. Then whatever sort of ornament he has in mind—whether a belt, an earring, a necklace, or a gold chain—the gold would serve his purpose.

"In the same way, there are these gross impurities in a monk intent on heightened mind: misconduct in body, speech, & mind. These the monk—aware & able by nature—abandons, destroys, dispels, wipes out of existence. When he is rid of them, there remain in him the moderate impurities: thoughts of sensuality, ill will, & harmfulness. These he abandons, destroys, dispels, wipes out of existence. When he is rid of them there remain in him the fine impurities: thoughts of his caste, thoughts of his home district, thoughts related to not wanting to be despised. These he abandons, destroys, dispels, wipes out of existence.

"When he is rid of them, there remain only thoughts of the Dhamma. His concentration is neither calm nor refined, it has not yet attained serenity or unity, and is kept in place by the fabrication of forceful restraint. But there comes a time when his mind grows steady inwardly, settles down, grows unified & concentrated. His concentration is calm & refined, has attained serenity & unity, and is no longer kept in place by the fabrication of forceful restraint.

"And then whichever of the higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

"If he wants, he wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahmā worlds. He can witness this for himself whenever there is an opening.

"If he wants, he hears—by means of the divine ear-element, purified and surpassing the human—both kinds of sounds: divine and human, whether near or far. He can witness this for himself whenever there is an opening.

"If he wants, he knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an unenlarged mind as an unenlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an unconcentrated mind as an unconcentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. He can witness this for himself whenever there is an opening.

"If he wants, he recollects his manifold past lives (lit: previous homes), i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my

food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose here.' Thus he remembers his manifold past lives in their modes and details. He can witness this for himself whenever there is an opening.

"If he wants, he sees—by means of the divine eye, purified and surpassing the human—beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus—by means of the divine eye, purified and surpassing the human—he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. He can witness this for himself whenever there is an opening.

"If he wants, then through the ending of the mental fermentations, he enters & remains in the fermentation-free awareness-release & discernment-release, having known and made them manifest for himself right in the here & now. He can witness this for himself whenever there is an opening."

See also: MN 19; Sn LI.20; AN III.71

III.103 Themes

"A monk intent on heightened mind should attend periodically to three themes: he should attend periodically to the theme of concentration; he should attend periodically to the theme of uplifted energy; he should attend periodically to the theme of equanimity. If the monk intent on heightened mind were to attend solely to the theme of concentration, it is possible that his mind would tend to laziness. If he were to attend solely to the theme of uplifted energy, it is possible that his mind would tend

to restlessness. If he were to attend solely to the theme of equanimity, it is possible that his mind would not be rightly centered for the stopping of the fermentations. But when he attends periodically to the theme of concentration, attends periodically to the theme of uplifted energy, attends periodically to the theme of equanimity, his mind is pliant, malleable, luminous, & not brittle. It is rightly centered for the stopping of the fermentations.

"Just as if a goldsmith or goldsmith's apprentice were to set up a smelter. Having set up the smelter, he would fire the receptacle. Having fired the receptacle, he would take hold of some gold with his tongs and place it in the receptacle. Periodically he would blow on it, periodically sprinkle it with water, periodically examine it closely. If he were solely to blow on it, it is possible that the gold would burn up. If he were solely to sprinkle it with water, it is possible that the gold would grow cold. If he were solely to examine it closely, it is possible that the gold would not come to full perfection. But when he periodically blows on it, periodically sprinkles it with water, periodically examines it closely, the gold becomes pliant, malleable, & luminous. It is not brittle, and is ready to be worked. Then whatever sort of ornament he has in mind—whether a belt, an earring, a necklace, or a gold chain—the gold would serve his purpose.

"In the same way, a monk intent on heightened mind should attend periodically to three themes: he should attend periodically to the theme of concentration; he should attend periodically to the theme of uplifted energy; he should attend periodically to the theme of equanimity. If the monk intent on heightened mind were to attend solely to the theme of concentration, it is possible that his mind would tend to laziness. If he were to attend solely to the theme of uplifted energy, it is possible that his mind would tend to restlessness. If he were to attend solely to the theme of equanimity, it is possible that his mind would not be rightly centered for the stopping of the fermentations. But when he attends periodically to the theme of concentration, attends periodically to the theme of uplifted energy, attends periodically to the theme of equanimity, his mind is pliant, malleable, luminous, and not brittle. It is rightly centered for the stopping of the fermentations.

"And then whichever of the higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

"If he wants, he wields manifold supranormal powers (as in the preceding discourse) If he wants, he hears—by means of the divine ear-element, purified and surpassing the human—both kinds of sounds: divine and human, whether near or far If he wants, he knows the awareness of other beings, other individuals, having encompassed it with his own awareness.... If he wants, he recollects his manifold past lives If he wants, he sees—by means of the divine eye, purified and surpassing the human—beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma If he wants, then through the ending of the mental fermentations, he enters & remains in the fermentation-free awareness-release & discernment-release, having known and made them manifest for himself right in the here & now. He can witness this for himself whenever there is an opening."

See also: MN 118; MN 140; SN XLVII.8

III.110 The Peak of the Roof

Then Anāthapiṇḍika the householder went to the Blessed One and, on arrival, having bowed to him, sat to one side. As he was sitting there, the Blessed One said to him: "Householder, when the mind is unprotected, bodily actions are unprotected as well, verbal actions are unprotected as well, mental actions are unprotected as well. When one's bodily actions, verbal actions, & mental actions are unprotected, one's bodily actions get soggy, one's verbal actions get soggy, one's mental actions get soggy. When one's bodily actions, verbal actions, & mental actions are soggy, one's bodily actions ... verbal actions ... mental actions rot. When one's bodily actions, verbal actions, & mental actions rot, one's death is not auspicious, the mode of one's dying not good.

"Just as when a peak-roofed house is poorly roofed: The peak of the roof is unprotected, the roof beams are unprotected, the walls are unprotected. The peak of the roof ... the roof beams ... the walls get soggy. The peak of the roof ... the roof beams ... the walls then rot.

"In the same way, when the mind is unprotected, bodily actions ... verbal actions ... mental actions are unprotected as well

.... One's bodily ... verbal ... mental actions get soggy One's bodily ... verbal ... mental actions rot. When one's bodily actions, verbal actions, & mental actions rot, one's death is not auspicious, the mode of one's dying not good.

"Now, when the mind is protected, bodily actions are protected as well, verbal actions are protected as well, mental actions are protected as well. When one's bodily actions, verbal actions, & mental actions are protected, one's bodily actions ... verbal actions ... mental actions don't get soggy. When one's bodily actions, verbal actions, & mental actions aren't soggy, one's bodily actions ... verbal actions ... mental actions don't rot. When one's bodily actions, verbal actions, & mental actions don't rot, one's death is auspicious, the mode of one's dying is good.

"Just as when a peak-roofed house is well roofed: The peak of the roof is protected, the roof beams are protected, the walls are protected. The peak of the roof ... the roof beams ... the walls don't get soggy. The peak of the roof ... the roof beams ... the walls don't rot.

"In the same way, when the mind is protected, bodily actions ... verbal actions ... mental actions are protected as well One's bodily ... verbal ... mental actions don't get soggy One's bodily ... verbal ... mental actions don't rot. When one's bodily actions, verbal actions, & mental actions don't rot, one's death is auspicious, the mode of one's dying is good."

See also: SN III.5; AN III.129; Khp 5; Thag I.1

III.123 Sagacity

"Monks, there are these three forms of sagacity. Which three? Bodily sagacity, verbal sagacity, & mental sagacity.

"And what is bodily sagacity? There is the case where a monk abstains from taking life, from theft, from non-celibacy. This is called bodily sagacity.

"And what is verbal sagacity? There is the case where a monk abstains from lying, from divisive tale-bearing, from harsh language, from idle chatter. This is called verbal sagacity.

"And what is mental sagacity? There is the case where a monk who—with the ending of fermentations—enters & remains in the fermentation-free awareness-release & discernment-release,

having directly known & realized it for himself right in the here & now. This is called mental sagacity.

"These, monks, are the three forms of sagacity."

A sage in body, a sage in speech,
a sage in mind, fermentation-free:
a sage consummate in sagacity
is said to have abandoned
everything
—the All.¹

NOTE: 1. See SN XXXV.23.

See also: Iti 67-68; Sn I.1; Sn I.3; Sn I.12; Sn III.11; Sn IV.16; Sn V.7; Sn V.9

III.126 At Gotamaka Shrine

On one occasion the Blessed One was staying near Vesāli at Gotamaka Shrine. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded.

The Blessed One said, "It's through direct knowledge that I teach the Dhamma, not without direct knowledge. It's with a cause that I teach the Dhamma, not without a cause. It's with miracles that I teach the Dhamma, not without miracles.¹ Because I teach the Dhamma through direct knowledge and not without direct knowledge, because I teach the Dhamma with a cause and not without a cause, because I teach the Dhamma with miracles and not without miracles, there is good reason for my instruction, good reason for my admonition. And it is enough for you to be content, enough for you to be gratified, enough for you to take joy, that the Blessed One is rightly self-awakened, the Dhamma is well-taught by the Blessed One, and the Community has practiced rightly."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the ten-thousand fold cosmos quaked.

NOTE: 1. See DN 11.

See also: MN 1

III.129 *Putrid*

I have heard that on one occasion the Blessed One was staying at Vārāṇasī in the Game Refuge at Isipatana. Then early in the morning the Blessed One, having put on his robes and carrying his bowl & outer robe, went into Vārāṇasī for alms. As he was walking for alms near the fig-tree at the cattle yoke, he saw a certain monk whose delight was in what is vain & empty, whose delight was in exterior things, his mindfulness muddled, his alertness lacking, his concentration lacking, his mind gone astray, his faculties uncontrolled. On seeing him, the Blessed One said to him: "Monk, monk, don't let yourself putrefy! On one who lets himself putrefy & stink with the stench of carrion, there's no way that flies won't swarm & attack!"

Then the monk—admonished with this, the Blessed One's admonishment—came to his senses.

So the Blessed One, having gone for alms in Vārāṇasī, after the meal, returning from his alms round, addressed the monks [and told them what had happened].

When this was said, a certain monk said to the Blessed One, "What, lord, is putrefaction? What is the stench of carrion? What are flies?"

"Greed, monk, is putrefaction. Ill will is the stench of carrion. Evil, unskillful thoughts are flies. On one who lets himself putrefy & stink with the stench of carrion, there's no way that flies won't swarm & attack.

"On one whose eyes & ears
are unguarded,
whose senses
are unrestrained,
flies swarm:
resolves dependent on passion.
The monk who is putrid,
who stinks of the stench of carrion,
is far from Unbinding.
His share is vexation.

Whether he stays
in village or wilderness,

having gained for himself no
 tranquility,
 he's surrounded by flies.
 But those who are consummate
 in virtue,
 who delight
 in discernment & calm,
 pacified, they sleep in ease.
 No flies settle on them."

See also: SN IX.1; SN IX.11; AN III.15; Ud V.5; Sn IV.7

III.133 Inscriptions

"Monks, there are these three types of individuals to be found existing in the world. Which three? An individual like an inscription in rock, an individual like an inscription in soil, and an individual like an inscription in water.

"And how is an individual like an inscription in rock? There is the case where a certain individual is often angered and his anger stays with him a long time. Just as an inscription in rock is not quickly effaced by wind or water and lasts a long time, in the same way a certain individual is often angered, and his anger stays with him a long time. This is called an individual like an inscription in rock.

"And how is an individual like an inscription in soil? There is the case where a certain individual is often angered, but his anger doesn't stay with him a long time. Just as an inscription in soil is quickly effaced by wind or water and doesn't last a long time, in the same way a certain individual is often angered, but his anger doesn't stay with him a long time. This is called an individual like an inscription in soil.

"And how is an individual like an inscription in water? There is the case where a certain individual—when spoken to roughly, spoken to harshly, spoken to in an unpleasing way—is nevertheless congenial, companionable, & courteous. Just as an inscription in water immediately disappears and doesn't last a long time, in the same way a certain individual—when spoken to roughly, spoken to harshly, spoken to in an unpleasing way—is nevertheless congenial, companionable, & courteous. This is called an individual like an inscription in water.

"These are the three types of individuals to be found existing in the world."

III.137 *The Orderliness of the Dhamma*

"Whether or not there is the arising of Tathāgatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: All fabrications are inconstant.

"The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: All fabrications are inconstant.

"Whether or not there is the arising of Tathāgatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: All fabrications are stressful.

"The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: All fabrications are stressful.

"Whether or not there is the arising of Tathāgatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: All phenomena are not-self.¹

"The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: All phenomena are not-self."

NOTE: 1. The suttas are inconsistent on the question of whether Unbinding counts as a phenomenon (*dhamma*). Iti 90, among others, states clearly that it is. Sn V.6 quotes the Buddha as calling the attainment of the goal the transcending of all phenomena, just as Sn IV.6 and Sn IV.10 state that the arahant has transcended dispassion, said to be the highest phenomenon. If the former definition applies here, Unbinding would be not-self. If the latter, the word phenomenon (as more inclusive than fabrication) would apply to the non-returner's experience of the Deathless (see AN IX.36). The arahant's experience of Unbinding would be neither self nor not-self, as it lies beyond all designations (see DN 15).

See also: SN XXII.23; SN XXXV.23-24; AN VII.58; Dhṛp 277-279

Fours

IV.1 Understanding

I have heard that on one occasion the Blessed One was staying among the Vajjians at Bhaṇḍa Village. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded.

The Blessed One said: "It's because of not understanding and not penetrating four things that we have wandered & transmigrated on such a long, long time, you & I. Which four?

"It's because of not understanding and not penetrating noble virtue that we have wandered & transmigrated on such a long, long time, you & I.

"It's because of not understanding and not penetrating noble concentration that we have wandered & transmigrated on such a long, long time, you & I.

"It's because of not understanding and not penetrating noble discernment that we have wandered & transmigrated on such a long, long time, you & I.

"It's because of not understanding and not penetrating noble release that we have wandered & transmigrated on such a long, long time, you & I.

"But when noble virtue is understood & penetrated, when noble concentration ... noble discernment ... noble release is understood & penetrated, then craving for becoming is destroyed, the guide to becoming (craving & clinging) is ended, there is now no further becoming."

That is what the Blessed One said. When the One Well-gone had said that, he—the Teacher—said further:

Unexcelled virtue, concentration,
discernment, & release:
have been understood by Gotama of glorious stature.
Having known them directly,
he taught the Dhamma to the monks—

the Awakened One,
 the Teacher who has put an end
 to suffering & stress,
 the One with Eyes,¹
 totally unbound.

NOTE: 1. See DN 16, note 2.

IV.5 With the Flow

"These four types of people are to be found existing in the world. Which four? The person who goes with the flow, the person who goes against the flow, the person who stands fast, and the one who has crossed over, gone beyond, who stands on firm ground: a brahman.

"And who is the person who goes with the flow? There is the case where a person indulges in sensuality and does evil deeds. This is called the person who goes with the flow.

"And who is the person who goes against the flow? There is the case where a person doesn't indulge in sensuality and doesn't do evil deeds. Even though it may be with pain, even though it may be with sorrow, even though he may be crying, his face in tears, he lives the celibate life that is perfect & pure. This is called the person who goes against the flow.

"And who is the person who stands fast? There is the case where a person, with the total ending of the first set of five fetters, is due to be reborn [in the Pure Abodes], there to be totally unbound, never again to return from that world. This is called the person who stands fast.

"And who is the person who has crossed over, gone beyond, who stands on firm ground: a brahman? There is the case where a person, through the ending of fermentations, enters & remains in the fermentation-free awareness-release & release of discernment, having directly known & realized them for himself right in the here & now. This is called the person who has crossed over, gone beyond, who stands on firm ground: a brahman.

"These are four types of people to be found existing in the world."

People unrestrained
 in sensual passions,

not devoid
 of passion,
 indulging
 in sensuality:
 they return to birth & aging,
 again & again—
 seized by craving,
 going with the flow.

Thus the enlightened one,
 with mindfulness here established,
 not indulging
 in sensuality & evil,
 though it may be with pain,
 would abandon sensuality.
 They call him
 one who goes
 against
 the flow.

Whoever,
 having abandoned
 the five defilements,
 is
 perfect in training,
 not destined to fall back,
 skilled in awareness,
 with faculties composed:
 he's called
 one who stands fast.

In one who, having known,
 qualities high & low
 have been destroyed,
 have gone to their end,
 do not exist:
 He's called
 a master of knowledge,
 one who has fulfilled the celibate life,
 gone to the world's end, gone
 beyond.

See also: SN XXII.93; Iti 109; Sn III.12; Sn V

IV.10 Yokes

"Monks, there are these four yokes. Which four? The yoke of sensuality, the yoke of becoming, the yoke of views, & the yoke of ignorance.

"And what is the yoke of sensuality? There is the case where a certain person doesn't discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality. When he doesn't discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality, then—with regard to sensual objects—he is obsessed with sensual passion, sensual delight, sensual attraction, sensual infatuation, sensual thirst, sensual fever, sensual fascination, sensual craving. This is the yoke of sensuality.

"And how is there the yoke of becoming? There is the case where a certain person doesn't discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from becoming. When he doesn't discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from becoming, then—with regard to states of becoming—he is obsessed with becoming-passion, becoming-delight, becoming-attraction, becoming-infatuation, becoming-thirst, becoming-fever, becoming-fascination, becoming-craving. This is the yoke of sensuality & the yoke of becoming.

"And how is there the yoke of views? There is the case where a certain person doesn't discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from views. When he doesn't discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from views, then—with regard to views—he is obsessed with view-passion, view-delight, view-attraction, view-infatuation, view-thirst, view-fever, view-fascination, view-craving. This is the yoke of sensuality, the yoke of becoming, & the yoke of views.

"And how is there the yoke of ignorance? There is the case where a certain person doesn't discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from the six sense media. When he doesn't discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from the six sense media,

then—with regard to ignorance concerning the six sense media—he is obsessed with not-knowing. This is the yoke of sensuality, the yoke of becoming, the yoke of views, & the yoke of ignorance.

"Conjoined with evil, unskillful mental qualities—defiling, leading to further becoming, unhappy, resulting in suffering & stress, and in future birth, aging, & death—one is said not to be at rest from the yoke.

"These are the four yokes.

"Now, there are these four unyokings. Which four? Unyoking from sensuality, unyoking from becoming, unyoking from views, & unyoking from ignorance.

"And what is unyoking from sensuality? There is the case where a certain person discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality. When he discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality, then—with regard to sensual objects—he isn't obsessed with sensual passion, sensual delight, sensual attraction, sensual infatuation, sensual thirst, sensual fever, sensual fascination, sensual craving. This is unyoking from sensuality.

"And how is there unyoking from becoming? There is the case where a certain person discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from becoming. When he discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from becoming, then—with regard to states of becoming—he isn't obsessed with becoming-passion, becoming-delight, becoming-attraction, becoming-infatuation, becoming-thirst, becoming-fever, becoming-fascination, becoming-craving. This is unyoking from sensuality & unyoking from becoming.

"And how is there unyoking from views? There is the case where a certain person discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from views. When he discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from views, then—with regard to views—he isn't obsessed with view-passion, view-delight, view-attraction, view-infatuation, view-thirst, view-fever, view-fascination, view-craving. This is unyoking from sensuality, unyoking from becoming, & unyoking from views.

"And how is there unyoking from ignorance? There is the case where a certain person discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from the six sense media. When he discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from the six sense media, then—with regard to ignorance concerning the six sense media—he isn't obsessed with not-knowing. This is unyoking from sensuality, unyoking from becoming, unyoking from views, & unyoking from ignorance.

"Disjoined from evil, unskillful mental qualities—defiling, leading to further becoming, unhappy, resulting in suffering & stress, and in future birth, aging, & death—one is said to be at rest from the yoke.

"These are the four unyokings.

"Joined with the yoke of sensuality
 & the yoke of becoming,
 joined with the yoke of views,
 surrounded by ignorance,
 beings go to the wandering-on,
 heading to birth
 & death.

But those who comprehend sensuality
 & the yoke of becoming—entirely—
 who have thrown off the yoke of views
 and are dispassionate
 toward ignorance,
 disjoined from all yokes:
 they—their yokes overcome—
 are sages
 indeed."

See also: MN 72; MN 75; AN VI.63; AN X.93; SN XLV.171

IV.19 Off Course

"There are these four ways of going off course. Which four? One goes off course through desire. One goes off course through aversion. One goes off course through delusion. One goes off course through fear. These are the four ways of going off course."

If you—
 through desire,
 aversion,
 delusion,
 fear—
 transgress the Dhamma,
 your honor wanes,
 as in the dark fortnight,
 the moon.

"There are these four ways of not going off course. Which four? One doesn't go off course through desire. One doesn't go off course through aversion. One doesn't go off course through delusion. One doesn't go off course through fear. These are the four ways of not going off course."

If you don't—
 through desire,
 aversion,
 delusion,
 fear—
 transgress the Dhamma,
 your honor waxes,
 as in the bright fortnight,
 the moon.

IV.24 At Kālaka's Park

On one occasion the Blessed One was staying in Sāketa at Kālaka's park. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded.

The Blessed One said: "Monks, whatever in the cosmos—with its devas, Māras, & Brahmās, its generations with their contemplatives & priests, their royalty & common people—is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: That do I know. Whatever in the cosmos—with its devas, Māras, & Brahmās, its generations with their contemplatives & priests, their royalty & common people—is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: That I directly know. That has been realized by the Tathāgata, but in the Tathāgata¹ it has not been established.

"If I were to say, 'I don't know whatever in the cosmos ... is seen, heard, sensed, cognized ... pondered by the intellect,' that

would be a falsehood in me. If I were to say, 'I both know and don't know whatever in the cosmos ... is seen, heard, sensed, cognized ... pondered by the intellect,' that would be just the same. If I were to say, 'I neither know nor don't know whatever in the cosmos ... is seen, heard, sensed, cognized ... pondered by the intellect,' that would be a fault in me.

"Thus the Tathāgata, when seeing what is to be seen, doesn't construe an [object as] seen, doesn't construe an unseen, doesn't construe an [object] to-be-seen, doesn't construe a seer.

"When hearing.... When sensing....

"When cognizing what is to be cognized, he doesn't construe an [object as] cognized, doesn't construe an uncognized, doesn't construe an [object] to-be-cognized, doesn't construe a cognizer.

Thus the Tathāgata—being the same with regard to all phenomena that can be seen, heard, sensed, & cognized—is 'Such.' And I tell you: There's no other Such higher or more sublime.

"Whatever is seen or heard or sensed
and fastened onto as true by others,
One who is Such—among the self-fettered—
wouldn't further claim to be true or even false.

"Having seen well in advance that arrow
where generations are fastened & hung
—'I know, I see, that's just how it is!'—
there's nothing of the Tathāgata fastened."

NOTE: 1. Reading *tathāgate* with the Thai edition. See MN 58, note 2.

See also: MN 1; MN 72; SN XXII.85-86; AN X.81; AN X.93-96; Ud I.10; Ud VIII.1; Iti 112; Sn III.12; Sn IV.3; Sn IV.8; Sn IV.13; Sn V.6

IV.28 *The Traditions of the Noble Ones*

"These four traditions of the noble ones—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & priests. Which four?

"There is the case where a monk is content with any old robe cloth at all. He speaks in praise of being content with any old robe cloth at all. He doesn't, for the sake of robe cloth, do anything

unseemly or inappropriate. Not getting cloth, he isn't agitated. Getting cloth, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old robe cloth at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"Furthermore, the monk is content with any old almsfood at all. He speaks in praise of being content with any old almsfood at all. He doesn't, for the sake of almsfood, do anything unseemly or inappropriate. Not getting almsfood, he isn't agitated. Getting almsfood, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old almsfood at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"Furthermore, the monk is content with any old lodging at all. He speaks in praise of being content with any old lodging at all. He doesn't, for the sake of lodging, do anything unseemly or inappropriate. Not getting lodging, he isn't agitated. Getting lodging, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old lodging at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"Furthermore, the monk finds pleasure & delight in developing [skillful mental qualities], finds pleasure & delight in abandoning [unskillful mental qualities]. He doesn't, on account of his pleasure & delight in developing & abandoning, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"These are the four traditions of the noble ones—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—which are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & priests.

"And furthermore, a monk endowed with these four traditions of the noble ones, if he lives in the east, conquers displeasure and

isn't conquered by displeasure. If he lives in the west ... the north ... the south, he conquers displeasure and isn't conquered by displeasure. Why is that? Because the enlightened one endures both pleasure & displeasure."

This is what the Blessed One said. Having said this, he said further:

Displeasure doesn't conquer the enlightened one.
 Displeasure doesn't suppress the enlightened one.
 The enlightened one conquers displeasure
 because the enlightened one endures it.

Having cast away all deeds:

Who could obstruct him?

Like an ornament of finest gold:

Who is fit to find fault with him?

Even the devas praise him.

Even by Brahmā he's praised.

See also: SN XVI.5; AN V.80; AN X.17; Khp 5; Ud II.10; Thag XVIII

IV.32 The Bonds of Fellowship

"There are these four grounds for the bonds of fellowship. Which four? Giving, kind words, beneficial help, consistency. These are the four grounds for the bonds of fellowship."

Giving, kind words, beneficial help,
 & consistency in the face of events,
 in line with what's appropriate
 in each case, each case.

These bonds of fellowship [function] in the world
 like the linchpin in a moving cart.

Now, if these bonds of fellowship were lacking,
 a mother would not receive

the honor & respect owed by her child,
 nor would a father receive
 what his child owes him.

But because the wise show regard
 for these bonds of fellowship,
 they achieve greatness
 and are praised.

See also: AN II.31-32; AN II.118; AN VI.12

IV.37 No Falling Away

"Endowed with four qualities, a monk is incapable of falling away and is right in the presence of Unbinding. Which four?

"There is the case where a monk is consummate in virtue, guards the doors to his sense faculties, knows moderation in eating, & is devoted to wakefulness.

"And how is a monk consummate in virtue? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is how a monk is consummate in virtue.

"And how does a monk guard the doors to his sense faculties? There is the case where a monk, on seeing a form with the eye, doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear

"On smelling an aroma with the nose

"On tasting a flavor with the tongue

"On feeling a tactile sensation with the body

"On cognizing an idea with the intellect, he doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect. This is how a monk guards the doors to his sense faculties.

"And how does a monk know moderation in eating? There is the case where a monk, considering it appropriately, takes his food not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival & continuance of this body, for ending its afflictions, for the support of the celibate life, thinking, 'I will destroy old feelings [of hunger] & not create new feelings [from overeating]. Thus I will maintain myself, be blameless, & live in comfort.' This is how a monk knows moderation in eating.

"And how is a monk devoted to wakefulness? There is the case where a monk during the day, sitting & pacing back & forth, cleanses his mind of any qualities that would hold the mind in check. During the first watch of the night [dusk to 10 p.m.], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. During the second watch of the night [10 p.m. to 2 a.m.], reclining on his right side, he takes up the lion's posture, one foot placed on top of the other, mindful, alert, with his mind set on getting up [either as soon as he awakens or at a particular time]. During the last watch of the night [2 a.m. to dawn], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. This is how a monk is devoted to wakefulness.

"Endowed with these four qualities, a monk is incapable of falling away and is right in the presence of Unbinding."

The monk established in virtue,
restrained with regard to the sense faculties,
knowing moderation in food,
& devoted to wakefulness:
 dwelling thus ardently,
 day & night, untiring,
 he develops skillful qualities
 for the attainment of rest from the yoke.

The monk delighting in heedfulness
and seeing danger in heedlessness
is incapable of falling away,
is right in the presence of Unbinding.

See also: AN IV.113; AN VII.58

IV.41 Concentration

"Monks, these are the four developments of concentration. Which four? There is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now. There is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision. There is the development of concentration that, when developed & pursued, leads to mindfulness & alertness. There is the development of concentration that, when developed & pursued, leads to the ending of the fermentations.

"And what is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now? There is the case where a monk—quite withdrawn from sensuality, withdrawn from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thought & evaluation, he enters & remains in the second jhāna: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains in equanimity, mindful & alert, and physically sensitive to pleasure. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now.

"And what is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision? There is the case where a monk attends to the perception of light and is resolved on the perception of daytime [at any hour of the day]. Day [for him] is the same as night, night is the same as day. By means of an awareness open & unhampered, he develops a brightened mind. This is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision.

"And what is the development of concentration that, when developed & pursued, leads to mindfulness & alertness? There is the case where feelings are known to the monk as they arise, known as they persist, known as they subside. Perceptions are known to him as they arise, known as they persist, known as they subside. Thoughts are known to him as they arise, known as they persist, known as they subside. This is the development of concentration that, when developed & pursued, leads to mindfulness & alertness.

"And what is the development of concentration that, when developed & pursued, leads to the ending of the fermentations? There is the case where a monk remains focused on arising & falling away with reference to the five clinging-aggregates: 'Such is form, such its origination, such its passing away. Such is

feeling, such its origination, such its passing away. Such is perception, such its origination, such its passing away. Such are fabrications, such their origination, such their passing away. Such is consciousness, such its origination, such its passing away.' This is the development of concentration that, when developed & pursued, leads to the ending of the fermentations.

"These are the four developments of concentration.

"And it was in connection with this that I stated in Puṇṇaka's Question in the Way to the Far Shore [Sn V.3]:

'He who has fathomed
the far & near in the world,
for whom there is nothing
perturbing in the world—
his vices evaporated,
undesiring, untroubled,
at peace—
he, I tell you, has crossed over birth
& aging.'"

See also: AN III.74; AN V.28; AN VIII.63; AN IX.36

IV.42 Questions

"There are these four ways of answering questions. Which four? There are questions that should be answered categorically [straightforwardly yes, no, this, that]. There are questions that should be answered with an analytical (qualified) answer [defining or redefining the terms]. There are questions that should be answered with a counter-question. There are questions that should be put aside. These are the four ways of answering questions."

First the categorical answer,
then the qualified,
third, the type to be counter-questioned,
& fourth, the one to be set aside.
Any monk who knows which is which,
in line with the Dhamma,
is said to be skilled
in the four types of questions:

hard to overcome, hard to beat,
 profound, hard to defeat.
 He knows what's worthwhile
 & what's not,
 proficient in (recognizing) both,
 he rejects the worthless,
 grasps the worthwhile.
 He's called one who has broken through
 to what's worthwhile,
 enlightened,
 wise.

*See also: MN 2; MN 58; MN 63; MN 72; SN III.24; SN XII.35;
 SN XII.46; SN XXII.82; SN XXII.85-86; SN XLIV.10; AN III.73;
 AN IV.77; AN IV.173; AN X.93-96*

IV.45 Rohitassa

On one occasion the Blessed One was staying near Sāvatti, in Jeta's Grove, Anāthapiṇḍika's monastery. Then Rohitassa, the son of a deva, in the far extreme of the night, his extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One. On arrival, having bowed down to the Blessed One, he stood to one side. As he was standing there he said to the Blessed One: "Is it possible, lord, by traveling, to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away or reappear?"

"I tell you, friend, that it isn't possible by traveling to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away, or reappear."

"It is amazing, lord, and awesome, how well that has been said by the Blessed One: 'I tell you, friend, that it isn't possible by traveling to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away, or reappear.' Once I was a seer named Rohitassa, a student of Bhoja, a powerful sky-walker. My speed was as fast as that of a strong archer—well-trained, a practiced hand, a practiced sharp-shooter—shooting a light arrow across the shadow of a palm tree. My stride stretched as far as the east sea is from the west. To me, endowed with such speed, such a stride, there came the desire: 'I will go traveling to the end of the cosmos.' I—with a one-hundred year

life, a one-hundred year span—spent one hundred years traveling—apart from the time spent on eating, drinking, chewing & tasting, urinating & defecating, and sleeping to fight off weariness—but without reaching the end of the cosmos I died along the way. So it is amazing, lord, and awesome, how well that has been said by the Blessed One: ‘I tell you, friend, that it isn’t possible by traveling to know or see or reach a far end of the cosmos where one doesn’t take birth, age, die, pass away, or reappear.’”

[When this was said, the Blessed One responded:] “I tell you, friend, that it isn’t possible by traveling to know or see or reach a far end of the cosmos where one doesn’t take birth, age, die, pass away, or reappear. But at the same time, I tell you that there is no making an end of suffering & stress without reaching the end of the cosmos. Yet it is just within this fathom-long body, with its perception & intellect, that I declare that there is the cosmos, the origination of the cosmos, the cessation of the cosmos, and the path of practice leading to the cessation of the cosmos.”

It’s not to be reached by traveling,
the end of the cosmos—
regardless.

And it’s not without reaching
the end of the cosmos
that there is release
from suffering & stress.

So, truly, the wise one,
an expert with regard to the cosmos,
a knower of the end of the cosmos,
having fulfilled the celibate life,
calmed,
knowing the cosmos’ end,
doesn’t long for this cosmos
or for any other.

See also: DN 11; SN XXXV.82; AN X.95

IV.49 Perversions

“Monks, there are these four perversions of perception, perversions of mind, perversions of view. Which four? ‘Constant’ with

regard to the inconstant is a perversion of perception, a perversion of mind, a perversion of view. 'Pleasant' with regard to the stressful 'Self' with regard to not-self 'Attractive' with regard to the unattractive is a perversion of perception, a perversion of mind, a perversion of view. These are the four perversions of perception, perversions of mind, perversions of view.

"There are these four non-perversions of perception, non-perversions of mind, non-perversions of view. Which four? 'Inconstant' with regard to the inconstant is a non-perversion of perception, a non-perversion of mind, a non-perversion of view. 'Stressful' with regard to the stressful 'Not-self' with regard to not-self 'Unattractive' with regard to the unattractive is a non-perversion of perception, a non-perversion of mind, a non-perversion of view. These are the four non-perversions of perception, non-perversions of mind, non-perversions of view."

Perceiving constancy in the inconstant,
 pleasure in the stressful,
 self in what's not-self,
 attractiveness in the unattractive,

beings, destroyed by wrong-view,
go mad, out of their minds.

Bound to Māra's yoke,
from the yoke they find no rest.

Beings go on to the wandering-on,
leading to birth & death.

But when Awakened Ones
arise in the world,
bringing light to the world,

they proclaim the Dhamma
leading to the stilling of stress.

When those with discernment listen,
they regain their senses,

seeing the inconstant as inconstant,
 the stressful as stressful,
 what's not-self as not-self,
 the unattractive as unattractive.

Undertaking right view,
they transcend all stress & suffering.

See also: SN IV.19; SN XXII.59; SN XXXV.101; Ud III.10; Sn I.11

IV.55 Living in Tune

Once the Blessed One was staying among the Bhaggas in the Deer Park at Bhesakaḷā Grove, near Crocodile Haunt. Then early in the morning the Blessed One put on his robes and, carrying his bowl and outer robe, went to the home of the householder, Nakula's father. On arrival, he sat down on a seat made ready. Then Nakula's father & Nakula's mother went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, Nakula's father said to the Blessed One: "Lord, ever since Nakula's mother as a young girl was brought to me [to be my wife] when I was just a young boy, I am not conscious of being unfaithful to her even in mind, much less in body. We want to see one another not only in the present life but also in the life to come."

And Nakula's mother said to the Blessed One: "Lord, ever since I as a young girl was brought to Nakula's father [to be his wife] when he was just a young boy, I am not conscious of being unfaithful to him even in mind, much less in body. We want to see one another not only in the present life but also in the life to come."

[The Blessed One said:] "If both husband & wife want to see one another not only in the present life but also in the life to come, they should be in tune [with each other] in conviction, in tune in virtue, in tune in generosity, and in tune in discernment. Then they will see one another not only in the present life but also in the life to come."

Husband & wife, both of them
 having conviction,
 being responsive,
 being restrained,
 living by the Dhamma,
 addressing each other
 with loving words:
 they benefit in manifold ways.
 To them comes bliss.
 Their enemies are dejected
 when both are in tune in virtue.
 Having followed the Dhamma
 here in this world,

both in tune
 in precepts & practices,
 they delight in the world of the devas,
 enjoying the pleasures they desire.

See also: AN VI.16

IV.62 Debtless

Then Anāthapiṇḍika the householder went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "There are these four kinds of bliss that can be attained in the proper season, on the proper occasions, by a householder partaking of sensuality. Which four? The bliss of having, the bliss of [making use of] wealth, the bliss of debtlessness, the bliss of blamelessness.

"And what is the bliss of having? There is the case where the son of a good family has wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained. When he thinks, 'I have wealth earned through my efforts & enterprise, amassed through the strength of my arm, and piled up through the sweat of my brow, righteous wealth righteously gained,' he experiences bliss, he experiences joy. This is called the bliss of having.

"And what is the bliss of [making use of] wealth? There is the case where the son of a good family, using the wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained, partakes of his wealth and makes merit. When he thinks, 'Using the wealth earned through my efforts & enterprise, amassed through the strength of my arm, and piled up through the sweat of my brow, righteous wealth righteously gained, I partake of wealth and make merit,' he experiences bliss, he experiences joy. This is called the bliss of [making use of] wealth.

"And what is the bliss of debtlessness? There is the case where the son of a good family owes no debt, great or small, to anyone at all. When he thinks, 'I owe no debt, great or small, to anyone at all,' he experiences bliss, he experiences joy. This is called the bliss of debtlessness.

"And what is the bliss of blamelessness? There is the case where a disciple of the noble ones is endowed with blameless bodily kamma, blameless verbal kamma, blameless mental kamma. When he thinks, 'I am endowed with blameless bodily kamma, blameless verbal kamma, blameless mental kamma,' he experiences bliss, he experiences joy. This is called the bliss of blamelessness.

"These are the four kinds of bliss that can be attained in the proper season, on the proper occasions, by a householder partaking of sensuality."

Knowing the bliss of debtlessness,
 & recollecting the bliss of having,
 enjoying the bliss of wealth, the mortal
 then sees clearly with discernment.

Seeing clearly—the wise one—
 he knows both sides:
 that these are not worth
 one sixteenth-sixteenth
 of the bliss of blamelessness.

See also: SN III.19; AN V.41; AN VI.45; AN VII.6-7; AN VIII.54

IV.67 (Bitten) by a Snake

This is one of the few protective charms mentioned in the Pali Canon and specifically allowed by the Buddha to the monks (another charm, also allowed to the monks, is contained in DN 32). Note that the power of the charm is said to come, not from the words, but from the mind of good will with which they are said. It thus differs from charms taught in later forms of Buddhism, where the words themselves are said to contain power.

On one occasion the Blessed One was staying near Sāvattthi in Jeta's Grove, Anāthapiṇḍika's monastery. Now, at that time in Sāvattthi a certain monk had died after having been bitten by a snake. Then a large number of monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there they said to him, "Lord, just now in Sāvattthi a certain monk died after having been bitten by a snake."

"Then it's certain, monks, that that monk didn't suffuse the four royal snake lineages with a mind of good will. For if he had suffused the four royal snake lineages with a mind of good will, he would not have died after having been bitten by a snake. Which four? The Virūpakkha royal snake lineage,¹ the Erāpatha royal snake lineage, the Chabyāputta royal snake lineage, the Dark Gotamaka royal snake lineage. It's certain that that monk didn't suffuse these four royal snake lineages with a mind of good will. For if he had suffused these four royal snake lineages with a mind of good will, he would not have died after having been bitten by a snake. I allow you, monks, to suffuse these four royal snake lineages with a mind of good will for the sake of self-protection, self-guarding, self-preservation."

I have good will for the Virūpakkhas,
 good will for the Erāpathas,
 good will for the Chabyāputtas,
 good will for the Dark Gotamakās.

I have good will for footless beings,
 good will for two-footed beings,
 good will for four-footed beings,
 good will for many-footed beings.

May footless beings	do me no harm.
May two-footed beings	do me no harm.
May four-footed beings	do me no harm.
May many-footed beings	do me no harm.

May all creatures,
 all breathing things,
 all beings
 —each & every one—
 meet with good fortune.

May none of them come to any evil.

Limitless is the Buddha,
 limitless the Dhamma,
 limitless the Saṅgha.

There is a limit to creeping things:
 snakes, scorpions, centipedes,
 spiders, lizards, & rats.

I have made this safeguard,
 I have made this protection.

IV.73 *A Person of Integrity*

"Monks, a person endowed with these four qualities can be known as 'a person of no integrity.' Which four?

"There is the case where a person of no integrity, when unasked, reveals another person's bad points, to say nothing of when asked. Furthermore, when asked, when pressed with questions, he is one who speaks of another person's bad points in full & in detail, without omission, without holding back. Of this person you may know, 'This venerable one is a person of no integrity.'

"Then again, a person of no integrity, when asked, doesn't reveal another person's good points, to say nothing of when unasked. Furthermore, when asked, when pressed with questions, he is one who speaks of another person's good points not in full, not in detail, with omissions, holding back. Of this person you may know, 'This venerable one is a person of no integrity.'

"Then again, a person of no integrity, when asked, doesn't reveal his own bad points, to say nothing of when unasked. Furthermore, when asked, when pressed with questions, he is one who speaks of his own bad points not in full, not in detail, with omissions, holding back. Of this person you may know, 'This venerable one is a person of no integrity.'

"Then again, a person of no integrity, when unasked, reveals his own good points, to say nothing of when asked. Furthermore, when asked, when pressed with questions, he is one who speaks of his own good points in full & in detail, without omissions, without holding back. Of this person you may know, 'This venerable one is a person of no integrity.'

"A person endowed with these four qualities can be known as 'a person of no integrity.'

"Now, a person endowed with these four qualities can be known as 'a person of integrity.' Which four?

"There is the case where a person of integrity, when asked, doesn't reveal another person's bad points, to say nothing of when unasked. Furthermore, when asked, when pressed with questions, he is one who speaks of another person's bad points not in full, not in detail, with omissions, holding back. Of this person you may know, 'This venerable one is a person of integrity.'

"Then again, a person of integrity, when unasked, reveals another person's good points, to say nothing of when asked.

Furthermore, when asked, when pressed with questions, he is one who speaks of another person's good points in full & in detail, without omissions, without holding back. Of this person you may know, 'This venerable one is a person of integrity.'

"Then again, a person of integrity, when unasked, reveals his own bad points, to say nothing of when asked. Furthermore, when asked, when pressed with questions, he is one who speaks of his own bad points in full & in detail, without omissions, without holding back. Of this person you may know, 'This venerable one is a person of integrity.'

"Then again, a person of integrity, when asked, doesn't reveal his own good points, to say nothing of when unasked. Furthermore, when asked, when pressed with questions, he is one who speaks of his own good points not in full, not in detail, with omissions, holding back. Of this person you may know, 'This venerable one is a person of integrity.'

"A person endowed with these four qualities can be known as 'a person of integrity.'"

See also: MN 110; AN II.31-32

IV.77 Inconceivable

"There are these four inconceivables that are not to be conjectured about, that would bring madness & vexation to anyone who conjectured about them. Which four?

"The Buddha-range of the Buddhas [i.e., the range of powers a Buddha develops as a result of becoming a Buddha] is an inconceivable that is not to be conjectured about, that would bring madness & vexation to anyone who conjectured about it.

"The jhāna-range of a person in jhāna [i.e., the range of powers that one may obtain while absorbed in jhāna]

"The [mechanism and precise working out of the] results of kamma

"Conjecture about [the origin, etc., of] the world is an inconceivable that is not to be conjectured about, that would bring madness & vexation to anyone who conjectured about it.

"These are the four inconceivables that are not to be conjectured about, that would bring madness & vexation to anyone who conjectured about them."

IV.79 Trade

Then Ven. Sāriputta went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "What is the reason, lord, what is the cause why a certain trade, when engaged in by some people, turns out a failure? What is the reason, what is the cause why the same sort of trade, when engaged in by other people, turns out not as intended? What is the reason, what is the cause why the same sort of trade, when engaged in by other people, turns out as intended? What is the reason, what is the cause why the same sort of trade, when engaged in by other people, turns out better than intended?"

"There is the case, Sāriputta, where a certain person, having gone to a priest or contemplative, makes him an offer: 'Tell me, sir, what you need in terms of the [four] requisites.' But he doesn't give what he offered. If he passes away from there and comes here, then whatever trade he engages in, it turns out a failure.

"Then there is the case where a certain person, having gone to a priest or contemplative, makes him an offer: 'Tell me, sir, what you need in terms of the [four] requisites.' But he gives him something other than what he intended by the offer. If he passes away from there and comes here, then whatever trade he engages in, it turns out not as intended.

"Then there is the case where a certain person, having gone to a priest or contemplative, makes him an offer: 'Tell me, sir, what you need in terms of the [four] requisites.' He gives him what he intended by the offer. If he passes away from there and comes here, then whatever trade he engages in, it turns out as intended.

"Then there is the case where a certain person, having gone to a priest or contemplative, makes him an offer: 'Tell me, sir, what you need in terms of the [four] requisites.' He gives him more than what he intended by the offer. If he passes away from there and comes here, then whatever trade he engages in, it turns out better than intended.

"This is the reason, Sāriputta, this is the cause why a certain trade, when engaged in by some people, turns out a failure; why the same sort of trade, when engaged in by other people, turns out not as intended; why the same sort of trade, when engaged in by other people, turns out as intended; why the same sort of trade, when engaged in by other people, turns out better than intended."

IV.85 Darkness

"There are these four types of people to be found existing in the world. Which four? One in darkness who is headed for darkness, one in darkness who is headed for light, one in light who is headed for darkness, and one in light who is headed for light.

"And how is one the type of person in darkness who is headed for darkness? There is the case where a person is born into a lowly family—the family of a scavenger, a hunter, a basket-weaver, a wheelwright, or a sweeper—a family that is poor, with little food or drink, living in hardship, where food & clothing are hard to come by. And he is ugly, misshapen, stunted, & sickly: half-blind or deformed or lame or crippled. He doesn't receive any [gifts of] food, drink, clothing, or vehicles; garlands, perfumes, or ointments; bedding, shelter, or lamps. He engages in bodily misconduct, verbal misconduct, & mental misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he—on the break-up of the body, after death—reappears in the plane of deprivation, the bad destination, the lower realms, in hell. This is the type of person in darkness who is headed for darkness.

"And how is one the type of person in darkness who is headed for light? There is the case where a person is born into a lower class family—the family of a scavenger, a hunter, a basket-weaver, a wheelwright, or a sweeper—a family that is poor, with little food or drink, living in hardship, where food & clothing are hard to come by. And he is ugly, misshapen, stunted, & sickly: half-blind or deformed or lame or crippled. He doesn't receive any [gifts of] food, drink, clothing, or vehicles; garlands, perfumes, or ointments; bedding, shelter, or lamps. He engages in good bodily conduct, good verbal conduct, & good mental conduct. Having engaged in good bodily conduct, good verbal conduct, & good mental conduct, he—on the break-up of the body, after death—reappears in the good destination, the heavenly world. This is the type of person in darkness who is headed for light.

"And how is one the type of person in light who is headed for darkness? There is the case where a person is born into an upper class family—a noble warrior family, a priestly family, a prosperous householder family—a family that is rich, with much wealth, with many possessions, with a great deal of money, a

great many accoutrements of wealth, a great many commodities. And he is well-built, handsome, extremely inspiring, endowed with a lotus-like complexion. He receives [gifts of] food, drink, clothing, & vehicles; garlands, perfumes, & ointments; bedding, shelter, & lamps. He engages in bodily misconduct, verbal misconduct, & mental misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he—on the break-up of the body, after death—reappears in the plane of deprivation, the bad destination, the lower realms, in hell. This is the type of person in light who is headed for darkness.

"And how is one the type of person in light who is headed for light? There is the case where a person is born into an upper class family—a noble warrior family, a priestly family, a prosperous householder family—a family that is rich, with much wealth, with many possessions, with a great deal of money, a great many accoutrements of wealth, a great many commodities. And he is well-built, handsome, extremely inspiring, endowed with a lotus-like complexion. He receives [gifts of] food, drink, clothing, & vehicles; garlands, perfumes, & ointments; bedding, shelter, & lamps. He engages in good bodily conduct, good verbal conduct, & good mental conduct. Having engaged in good bodily conduct, good verbal conduct, & good mental conduct, he—on the break-up of the body, after death—reappears in the good destination, the heavenly world. This is the type of person in light who is headed for light.

"These are four types of people to be found existing in the world."

See also: MN 135; AN VII.6-7; AN X.176

IV.94 Concentration (Tranquility & Insight)

"Monks, these four types of people are to be found existing in world. Which four?

"There is the case of the person who has attained internal tranquility of awareness, but not insight into phenomena through heightened discernment. There is the case of the person who has attained insight into phenomena through heightened discernment, but not internal tranquility of awareness. There is the case of the person who has attained neither internal tranquility of awareness nor insight into phenomena through heightened

discernment. And then there is the case of the person who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

"The person who has attained internal tranquility of awareness, but not insight into phenomena through heightened discernment, should approach a person who has attained insight into phenomena through heightened discernment and ask him: 'How should fabrications be regarded? How should they be investigated? How should they be seen with insight?' The other will answer in line with what he has seen & experienced: 'Fabrications should be regarded in this way. Fabrications should be investigated in this way. Fabrications should be seen in this way with insight.' Then eventually he [the first] will become one who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

"As for the person who has attained insight into phenomena through heightened discernment, but not internal tranquility of awareness, he should approach a person who has attained internal tranquility of awareness... and ask him, 'How should the mind be steadied? How should it be made to settle down? How should it be unified? How should it be concentrated?' The other will answer in line with what he has seen & experienced: 'The mind should be steadied in this way. The mind should be made to settle down in this way. The mind should be unified in this way. The mind should be concentrated in this way.' Then eventually he [the first] will become one who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

"As for the person who has attained neither internal tranquility of awareness nor insight into phenomena through heightened discernment, he should approach a person who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment...and ask him, 'How should the mind be steadied? How should it be made to settle down? How should it be unified? How should it be concentrated? How should fabrications be regarded? How should they be investigated? How should they be seen with insight?' The other will answer in line with what he has seen & experienced: 'The mind should be steadied in this way. The mind should be made to settle down in this way. The mind should be unified in this way. The mind should be concentrated in this

way. Fabrications should be regarded in this way. Fabrications should be investigated in this way. Fabrications should be seen in this way with insight.' Then eventually he [the first] will become one who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

"As for the person who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment, his duty is to make an effort in establishing ('tuning') those very same skillful qualities to a higher degree for the ending of the fermentations.

"These are four types of people to be found existing in the world."

See also: MN 149; SN XXXV.204; AN II.29-30; AN IV.170; AN X.71

IV.95 *The Firebrand*

"Monks, these four types of people are to be found existing in the world. Which four? The one who practices neither for his/her own benefit nor for that of others. The one who practices for the benefit of others but not for his/her own. The one who practices for his/her own benefit but not for that of others. The one who practices for his/her own benefit and for that of others.

"Just as a firebrand from a funeral pyre—burning at both ends, covered with excrement in the middle—is used as fuel neither in a village nor in the wilderness: I tell you that this is a simile for the person who practices neither for his/her own benefit nor for that of others. The person who practices for the benefit of others but not for his/her own is the higher & more refined of these two. The person who practices for his/her own benefit but not for that of others is the highest & most refined of these three. The person who practices for his/her own benefit and for that of others is, of these four, the foremost, the chief, the most outstanding, the highest, & supreme. Just as from a cow comes milk; from milk, curds; from curds, butter; from butter, ghee; from ghee, the skimmings of ghee; and of these, the skimmings of ghee are reckoned the foremost—in the same way, of these four, the person who practices for his/her own benefit and for that of others is the foremost, the chief, the most outstanding, the highest, & supreme.

"These are four types of people to be found existing in the world."

See also AN V.20; AN VII.64; Iti 91

IV.96 The Subduing of Passion

"Monks, these four types of people are to be found existing in the world. Which four? The one who practices for his/her own benefit but not for that of others. The one who practices for the benefit of others but not for his/her own. The one who practices neither for his/her own benefit nor for that of others. The one who practices for his/her own benefit and for that of others.

"And who is the person who practices for his/her own benefit but not for that of others? There is the case where a certain person practices for the subduing of passion within him/herself but doesn't encourage others in the subduing of passion; practices for the subduing of aversion within him/herself but doesn't encourage others in the subduing of aversion; practices for the subduing of delusion within him/herself but doesn't encourage others in the subduing of delusion. Such is the person who practices for his/her own benefit but not for that of others.

"And who is the person who practices for the benefit of others but not for his/her own? There is the case where a certain person doesn't practice for the subduing of passion within him/herself but encourages others in the subduing of passion; he/she doesn't practice for the subduing of aversion within him/herself but encourages others in the subduing of aversion; he/she doesn't practice for the subduing of delusion within him/herself but encourages others in the subduing of delusion. Such is the person who practices for the benefit of others but not for his/her own.

"And who is the person who practices neither for his/her own benefit nor for that of others? There is the case where a certain person doesn't practice for the subduing of passion within him/herself and doesn't encourage others in the subduing of passion; he/she doesn't practice for the subduing of aversion within him/herself and doesn't encourage others in the subduing of aversion; he/she doesn't practice for the subduing of delusion within him/herself and doesn't encourage others in the

subduing of delusion. Such is the person who practices neither for his/her own benefit nor for that of others.

"And who is the person who practices for his/her own benefit and for that of others? There is the case where a certain person practices for the subduing of passion within him/herself and encourages others in the subduing of passion; practices for the subduing of aversion within him/herself and encourages others in the subduing of aversion; practices for the subduing of delusion within him/herself and encourages others in the subduing of delusion. Such is the person who practices for his/her own benefit and for that of others.

"These are four types of people to be found existing in the world."

See also: AN V.20

IV.102 Thunderheads

"There are these four types of thunderheads. Which four? One that thunders but doesn't rain, one that rains but doesn't thunder, one that neither thunders nor rains, and one that both thunders and rains. There are these four types of thunderheads.

"In the same way, these four types of persons resembling thunderheads are to be found existing in the world. Which four? The one that thunders but doesn't rain, the one that rains but doesn't thunder, the one that neither thunders nor rains, and the one that both thunders and rains.

"And how is one the type of person who thunders but doesn't rain? There is the case where a person has mastered the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions [the earliest classifications of the Buddha's teachings]. Yet he doesn't discern, as it actually is present, that 'This is stress.' He doesn't discern, as it actually is present, that 'This is the origination of stress.' He doesn't discern, as it actually is present, that 'This is the cessation of stress.' He doesn't discern, as it actually is present, that 'This is the path of practice leading to the cessation of stress.' This is the type of person who thunders but doesn't rain.

This type of person, I tell you, is like the thunderhead that thunders but doesn't rain.

"And how is one the type of person who rains but doesn't thunder? There is the case where a person has not mastered the Dhamma: dialogues ... question & answer sessions. Yet he does discern, as it actually is present, that 'This is stress.' He discerns, as it actually is present, that 'This is the origination of stress.' He discerns, as it actually is present, that 'This is the cessation of stress.' He discerns, as it actually is present, that 'This is the path of practice leading to the cessation of stress.' This is the type of person who rains but doesn't thunder. This type of person, I tell you, is like the thunderhead that rains but doesn't thunder.

"And how is one the type of person who neither thunders nor rains? There is the case where a person has not mastered the Dhamma: dialogues ... question & answer sessions. He doesn't discern, as it actually is present, that 'This is stress' ... 'This is the origination of stress' ... 'This is the cessation of stress' ... 'This is the path of practice leading to the cessation of stress.' This is the type of person who neither thunders nor rains. This type of person, I tell you, is like the thunderhead that neither thunders nor rains.

"And how is one the type of person who both thunders and rains? There is the case where a person has mastered the Dhamma: dialogues ... question & answer sessions. He discerns, as it actually is present, that 'This is stress' ... 'This is the origination of stress' ... 'This is the cessation of stress' ... 'This is the path of practice leading to the cessation of stress.' This is the type of person who both thunders and rains. This type of person, I tell you, is like the thunderhead that both thunders and rains.

"These are the four types of people to be found existing in the world."

See also: MN 95; AN X.24

IV.111 Kesin the Horse Trainer

Then Kesin the horse trainer went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there, the Blessed One said to him: "You, Kesin, are a trained man, a trainer of tamable horses. How do you train a tamable horse?"

"Lord, I train a tamable horse [sometimes] with gentleness, [sometimes] with harshness, [sometimes] with both gentleness & harshness."

"And if a tamable horse doesn't submit either to a mild training or to a harsh training or to a mild & harsh training, Kesin, what do you do?"

"If a tamable horse doesn't submit either to a mild training or to a harsh training or to a mild and harsh training, lord, then I kill it. Why is that? [I think:] 'Don't let this be a disgrace to my lineage of teachers.' But the Blessed One, lord, is the unexcelled trainer of tamable people. How do you train a tamable person?"

"Kessin, I train a tamable person [sometimes] with gentleness, [sometimes] with harshness, [sometimes] with both gentleness & harshness.

"In using gentleness, [I teach:] 'Such is good bodily conduct. Such is the result of good bodily conduct. Such is good verbal conduct. Such is the result of good verbal conduct. Such is good mental conduct. Such is the result of good mental conduct. Such are the devas. Such are human beings.'

"In using harshness, [I teach:] 'Such is bodily misconduct. Such is the result of bodily misconduct. Such is verbal misconduct. Such is the result of verbal misconduct. Such is mental misconduct. Such is the result of mental misconduct. Such is hell. Such is the animal womb. Such the realm of the hungry shades.'

"In using gentleness & harshness, [I teach:] 'Such is good bodily conduct. Such is the result of good bodily conduct. Such is bodily misconduct. Such is the result of bodily misconduct. Such is good verbal conduct. Such is the result of good verbal conduct. Such is verbal misconduct. Such is the result of verbal misconduct. Such is good mental conduct. Such is the result of good mental conduct. Such is mental misconduct. Such is the result of mental misconduct. Such are the devas. Such are human beings. Such is hell. Such is the animal womb. Such the realm of the hungry shades.'"

"And if a tamable person doesn't submit either to a mild training or to a harsh training or to a mild & harsh training, what do you do?"

"If a tamable person doesn't submit either to a mild training or to a harsh training or to a mild & harsh training, then I kill him, Kessin."

"But it's not proper for our Blessed One to take life! And yet the Blessed One just said, 'I kill him, Kesin.'"

"It is true, Kesin, that it's not proper for a Tathāgata to take life. But if a tamable person doesn't submit either to a mild training or to a harsh training or to a mild & harsh training, then the Tathāgata doesn't regard him as being worth speaking to or admonishing. His knowledgeable fellows in the celibate life do not regard him as being worth speaking to or admonishing. This is what it means to be totally destroyed in the Doctrine & Vinaya, when the Tathāgata doesn't regard one as being worth speaking to or admonishing, and one's knowledgeable fellows in the celibate life do not regard one as being worth speaking to or admonishing."

"Yes, lord, wouldn't one be totally destroyed if the Tathāgata doesn't regard one as being worth speaking to or admonishing, and one's knowledgeable fellows in the celibate life do not regard one as being worth speaking to or admonishing."

"Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

See also: DN 12; DN 16; SN VI.1; SN XXII.90; AN III.22; AN X.95

IV.113 The Goad-stick

"There are these four types of excellent thoroughbred horses to be found existing in the world. Which four? There is the case where an excellent thoroughbred horse, on seeing the shadow of the goad-stick, is stirred & agitated, [thinking,] 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the first type of excellent thoroughbred horse to be found existing in the world.

"Then again there is the case where an excellent thoroughbred horse isn't stirred & agitated on seeing the shadow of the goad-stick, but when his coat is pricked [with the goad stick] he is stirred & agitated, [thinking,] 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the second type of excellent thoroughbred horse to be found existing in the world.

"Then again there is the case where an excellent thoroughbred horse isn't stirred & agitated on seeing the shadow of the goad-stick, or when his coat is pricked, but when his hide is pricked [with the goad stick] he is stirred & agitated, [thinking,] 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the third type of excellent thoroughbred horse to be found existing in the world.

"Then again there is the case where an excellent thoroughbred horse isn't stirred & agitated on seeing the shadow of the goad-stick, or when his coat is pricked, or when his hide is pricked, but when his bone is pricked [with the goad stick] he is stirred & agitated, [thinking,] 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the fourth type of excellent thoroughbred horse to be found existing in the world.

"These are the four types of excellent thoroughbred horse to be found existing in the world.

"Now, there are these four types of excellent thoroughbred persons to be found existing in the world. Which four?

"There is the case where a certain excellent thoroughbred person hears, 'In that town or village over there a man or woman is in pain or has died.' He is stirred & agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, on seeing the shadow of the goad-stick, is stirred & agitated. Some excellent thoroughbred people are like this. And this is the first type of excellent thoroughbred person to be found existing in the world.

"Then again there is the case where a certain excellent thoroughbred person doesn't hear, 'In that town or village over there a man or woman is in pain or has died.' But he himself

sees a man or woman in pain or dead. He is stirred & agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, when its coat is pricked with the goad-stick, is stirred & agitated. Some excellent thoroughbred people are like this. And this is the second type of excellent thoroughbred person to be found existing in the world.

"Then again there is the case where a certain excellent thoroughbred person doesn't hear, 'In that town or village over there a man or woman is in pain or has died.' And he himself doesn't see a man or woman in pain or dead. But he sees one of his own blood relatives in pain or dead. He is stirred & agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, when its hide is pricked with the goad-stick, is stirred & agitated. Some excellent thoroughbred people are like this. And this is the third type of excellent thoroughbred person to be found existing in the world.

"Then again there is the case where a certain excellent thoroughbred person doesn't hear, 'In that town or village over there a man or woman is in pain or has died.' And he himself doesn't see a man or woman in pain or dead, nor does he see one of his own blood relatives in pain or dead. But he himself is touched by bodily feelings that are painful, fierce, sharp, wracking, repellent, disagreeable, life-threatening. He is stirred & agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, when its bone is pricked with the goad-stick, is stirred & agitated. Some excellent thoroughbred people are like this. And this is the fourth type of excellent thoroughbred person to be found existing in the world.

"These are the four types of excellent thoroughbred persons to be found existing in the world."

See also: SN III.17; AN VI.19-20; AN X.15; Dhṛp 21-32; Sn III.8

IV.115 Courses of Action

"Monks, there are these four courses of action. Which four? There is the course of action that is unpleasant to do and that, when done, leads to what is unprofitable. There is the course of action that is unpleasant to do but that, when done, leads to what is profitable. There is the course of action that is pleasant to do but that, when done, leads to what is unprofitable. There is the course of action that is pleasant to do and that, when done, leads to what is profitable.

"Now as for the course of action that is unpleasant to do and that, when done, leads to what is unprofitable, one considers it as not worth doing for both reasons: because the course of action is unpleasant to do, one considers it as not worth doing; and because the course of action, when done, leads to what is unprofitable, one considers it as not worth doing. Thus one considers it as not worth doing for both reasons.

"As for the course of action that is unpleasant to do but that, when done, leads to what is profitable, it is in light of this course of action that one may be known—in terms of manly stamina, manly persistence, manly effort—as a fool or a wise person. For a fool doesn't reflect, 'Even though this course of action is unpleasant to do, still when it is done it leads to what is profitable.' So he doesn't do it, and thus the non-doing of that course of action leads to what is unprofitable for him. But a wise person reflects, 'Even though this course of action is unpleasant to do, still when it is done it leads to what is profitable.' So he does it, and thus the doing of that course of action leads to what is profitable for him.

"As for the course of action that is pleasant to do but that, when done, leads to what is unprofitable, it is in light of this course of action that one may be known—in terms of manly stamina, manly persistence, manly effort—as a fool or a wise person. For a fool doesn't reflect, 'Even though this course of action is pleasant to do, still when it is done it leads to what is unprofitable.' So he does it, and thus the doing of that course of action leads to what is unprofitable for him. But a wise person reflects, 'Even though this course of action is pleasant to do, still when it is done it leads to what is unprofitable.' So he doesn't

do it, and thus the non-doing of that course of action leads to what is profitable for him.

"As for the course of action that is pleasant to do and that, when done, leads to what is profitable, one considers it as worth doing for both reasons: because the course of action is pleasant to do, one considers it as worth doing; and because the course of action, when done, leads to what is profitable, one considers it as worth doing. Thus one considers it as worth doing for both reasons.

"These are the four courses of action."

See also: MN 45; MN 61; AN III.2

IV.159 The Nun

I have heard that on one occasion Ven. Ānanda was staying in Kosambi, at Ghosita's Park. Then a certain nun said to a certain man, "Go, my good man, to my lord Ānanda and, on arrival, bowing your head to his feet in my name, tell him, 'The nun named such-and-such, venerable sir, is sick, in pain, severely ill. She bows her head to the feet of her lord Ānanda and says, "It would be good if my lord Ānanda were to go to the nuns' quarters, to visit this nun out of sympathy for her.'""

Responding, "Yes, my lady," the man then went to Ven. Ānanda and, on arrival, having bowed down, sat to one side. As he was sitting there he said to Ven. Ānanda, "The nun named such-and-such, venerable sir, is sick, in pain, severely ill. She bows her head to the feet of her lord Ānanda and says, 'It would be good if my lord Ānanda were to go to the nuns' quarters, to visit this nun out of sympathy for her.'"

Ven. Ānanda accepted with silence.

Then in the early morning, having put on his robes and, carrying his bowl and outer robe, he went to the nuns' quarters. The nun saw Ven. Ānanda coming from afar. On seeing him, she lay down on a bed, having covered her head.

Then Ven. Ānanda went to the nun and, on arrival, sat down on a prepared seat. As he was sitting there, he said to the nun: "This body, sister, comes into being through food. And yet it is by relying on food that food is to be abandoned.

"This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.

"This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.

"This body comes into being through sexual intercourse. Sexual intercourse is to be abandoned. With regard to sexual intercourse, the Buddha has declared the cutting off of the bridge.

"This body, sister, comes into being through food. And yet it is by relying on food that food is to be abandoned.' Thus it was said. And in reference to what was it said? There is the case, sister, where a monk, considering it thoughtfully, takes food—not playfully, nor for intoxication, nor for putting on bulk, nor for beautification—but simply for the survival & continuance of this body, for ending its afflictions, for the support of the celibate life, [thinking,] 'Thus will I destroy old feelings [of hunger] and not create new feelings [from overeating]. I will maintain myself, be blameless, & live in comfort.' Then, at a later time, he abandons food, having relied on food. 'This body, sister, comes into being through food. And yet it is by relying on food that food is to be abandoned.' Thus it was said, and in reference to this was it said.

"This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.' Thus it was said. And in reference to what was it said? There is the case, sister, where a monk hears, 'The monk named such-and-such, they say, through the ending of the fermentations, has entered & remains in the fermentation-free awareness-release & discernment-release, having known & realized them for himself in the here & now.' The thought occurs to him, 'I hope that I, too, will—through the ending of the fermentations—enter & remain in the fermentation-free awareness-release & discernment-release, having directly known & realized them for myself right in the here & now.' Then, at a later time, he abandons craving, having relied on craving. 'This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.' Thus it was said. And in reference to this was it said.

"This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.' Thus it was said. And in reference to what was it said? There is the case, sister, where a monk hears, 'The monk named such-and-such, they say, through the ending of the fermentations, has entered & remains in the fermentation-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.' The thought occurs to him, 'The monk named such-&-such, they

say, through the ending of the fermentations, has entered & remains in the fermentation-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now. Then why not me?" Then, at a later time, he abandons conceit, having relied on conceit. "This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned." Thus it was said, and in reference to this was it said.

"This body comes into being through sexual intercourse. Sexual intercourse is to be abandoned. With regard to sexual intercourse, the Buddha has declared the cutting off of the bridge."

Then the nun—getting up from her bed, arranging her upper robe over one shoulder, and bowing down with her head at Ven. Ānanda's feet—said, "A transgression has overcome me, venerable sir, in that I was so foolish, so muddle-headed, and so unskilled as to act in this way. May my lord Ānanda please accept this confession of my transgression as such, so that I may restrain myself in the future."

"Yes, sister, a transgression overcame you in that you were so foolish, so muddle-headed, and so unskilled as to act in this way. But because you see your transgression as such and make amends in accordance with the Dhamma, we accept your confession. For it is a cause of growth in the Dhamma and discipline of the noble ones when, seeing a transgression as such, one makes amends in accordance with the Dhamma and exercises restraint in the future."

That is what Ven. Ānanda said. Gratified, the nun delighted in Ven. Ānanda's words.

See also: SN LI.15; AN V.75-76; AN VII.48; Sn IV.7

IV.170 In Tandem

On one occasion Ven. Ānanda was staying in Kosambi, at Ghosita's monastery. There he addressed the monks, "Friends!"

"Yes, friend," the monks responded.

Ven. Ānanda said: "Friends, whoever—monk or nun—declares the attainment of arahantship in my presence, they all do it by means of one or another of four paths. Which four?"

"There is the case where a monk has developed insight preceded by tranquility. As he develops insight preceded by tranquility, the path is born. He follows that path, develops it,

pursues it. As he follows the path, developing it & pursuing it—his fetters are abandoned, his obsessions destroyed.

“Then there is the case where a monk has developed tranquility preceded by insight. As he develops tranquility preceded by insight, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it—his fetters are abandoned, his obsessions destroyed.

“Then there is the case where a monk has developed tranquility in tandem with insight. As he develops tranquility in tandem with insight, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it—his fetters are abandoned, his obsessions destroyed.

“Then there is the case where a monk’s mind has its restlessness concerning the Dhamma [Comm: the corruptions of insight] well under control. There comes a time when his mind grows steady inwardly, settles down, and becomes unified & concentrated. In him the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it—his fetters are abandoned, his obsessions destroyed.

“Whoever—monk or nun—declares the attainment of arahantship in my presence, they all do it by means of one or another of these four paths.”

See also: MN 149; SN XXXV.204; AN II.29; AN IV.94; AN X.71

IV.173 *Koṭṭhita*

Then Ven. Mahā Koṭṭhita went to Ven. Sāriputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sāriputta, “With the remainderless stopping & fading of the six contact-media [vision, hearing, smell, taste, touch, & intellection] is it the case that there is anything else?”

[Sāriputta:] “Don’t say that, my friend.”

[Mahā Koṭṭhita:] “With the remainderless stopping & fading of the six contact-media, is it the case that there is not anything else?”

[Sāriputta:] “Don’t say that, my friend.”

[Mahā Koṭṭhita:] “...is it the case that there both is & is not anything else?”

[Sāriputta:] “Don’t say that, my friend.”

[Mahā Koṭṭhita:] "...is it the case that there neither is nor is not anything else?"

[Sāriputta:] "Don't say that, my friend."

[Mahā Koṭṭhita:] "Being asked if, with the remainderless stopping & fading of the six contact-media, there is anything else, you say, 'Don't say that, my friend.' Being asked if ... there is not anything else ... there both is & is not anything else ... there neither is nor is not anything else, you say, 'Don't say that, my friend.' Now, how is the meaning of your words to be understood?"

[Sāriputta:] "The statement, 'With the remainderless stopping & fading of the six contact-media [vision, hearing, smell, taste, touch, & intellection] is it the case that there is anything else?' complicates non-complication.¹ The statement, ' ... is it the case that there is not anything else ... is it the case that there both is & is not anything else ... is it the case that there neither is nor is not anything else?' complicates non-complication. However far the six contact-media go, that is how far complication goes. However far complication goes, that is how far the six contact media go. With the remainderless fading & stopping of the six contact-media, there comes to be the stopping, the allaying of complication.

NOTE: 1. See MN 18. As Sn IV.14 points out, the root of the classifications and perceptions of complication is the thought, "I am the thinker." This thought forms the motivation for the questions that Ven. Mahā Koṭṭhita is presenting here: the sense of "I am the thinker" can either fear or desire annihilation in the course of Unbinding. Both concerns get in the way of the abandoning of clinging, which is essential for the attainment of Unbinding. This is why the questions should not be asked.

See also: SN XXXV.23; AN IV.42; AN VIII.30

IV.178 The Waste-water Pool

"Monks, these four types of people are to be found existing in the world. Which four?"

"There is the case where a monk enters & remains in a certain peaceful awareness-release.¹ He attends to the cessation of self-identification, but as he is attending to the cessation of self-identification his mind doesn't leap up, grow confident,

steadfast, or firm in the cessation of self-identification. For him the cessation of self-identification is not to be expected. Just as if a man were to grasp a branch with his hand smeared with resin, his hand would stick to it, grip it, adhere to it; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, but as he is attending to the cessation of self-identification his mind doesn't leap up, grow confident, steadfast, or firm in the cessation of self-identification. For him the cessation of self-identification is not to be expected.

"Now, there is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, and as he is attending to the cessation of self-identification his mind leaps up, grows confident, steadfast, & firm in the cessation of self-identification. For him the cessation of self-identification is to be expected. Just as if a man were to grasp a branch with a clean hand, his hand would not stick to it, grip it, or adhere to it; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, and as he is attending to the cessation of self-identification his mind leaps up, grows confident, steadfast, & firm in the cessation of self-identification. For him the cessation of self-identification is to be expected.

"Now, there is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, but as he is attending to the breaching of ignorance his mind doesn't leap up, grow confident, steadfast, or firm in the breaching of ignorance. For him the breaching of ignorance is not to be expected. Just as if there were a waste-water pool that had stood for countless years, where a man were to block all the inlets and open all the outlets, and the sky were to not rain down in good streams of rain: the breaching of the waste-water pool's embankment would not be expected; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, but as he is attending to the breaching of ignorance his mind doesn't leap up, grow confident, steadfast, or firm in the breaching of ignorance. For him the breaching of ignorance is not to be expected.

"Now, there is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, and as he is attending to the breaching of ignorance

his mind leaps up, grows confident, steadfast, & firm in the breaching of ignorance. For him the breaching of ignorance is to be expected. Just as if there were a waste-water pool that had stood for countless years, where a man were to open all the inlets and block all the outlets, and the sky were to rain down in good streams of rain: the breaching of the waste-water pool's embankment would be expected; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, and as he is attending to the breaching of ignorance his mind leaps up, grows confident, steadfast, & firm in the breaching of ignorance. For him the breaching of ignorance is to be expected.

"These are four types of people to be found existing in the world."

NOTE: 1. Any of the levels of jhāna.

IV.181 The Warrior

"Endowed with four qualities, monks, a warrior is worthy of a king, an asset to a king, and counts as a very limb of his king. Which four?"

"There is the case where a warrior is skilled in his stance, able to shoot far, able to fire shots in rapid succession, and able to pierce great objects. A warrior endowed with these four qualities is worthy of a king, an asset to a king, and counts as a very limb of his king.

"In the same way a monk endowed with four qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which four?"

"There is the case where a monk is skilled in his stance, able to shoot far, able to fire shots in rapid succession, and able to pierce great objects. A monk endowed with these four qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world.

"And how is a monk skilled in his stance? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pātimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules,

seeing danger in the slightest faults. This is how a monk is skilled in his stance.

"And how is a monk one who is able to shoot far? There is the case where a monk sees any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near—every form—as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"He sees any feeling whatsoever

"He sees any perception whatsoever

"He sees any fabrications whatsoever

"He sees any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle, common or sublime, far or near—every consciousness—as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"This is how a monk is one who is able to shoot far.

"And how is a monk one who is able to fire shots in rapid succession? There is the case where a monk discerns, as it actually is present, that 'This is stress' ... 'This is the origination of stress' ... 'This is the cessation of stress' ... 'This is the path of practice leading to the cessation of stress.' This is how a monk is one who is able to fire shots in rapid succession.

"And how is a monk one who is able to pierce great objects? There is the case where a monk pierces right through the great mass of ignorance. This is how a monk is one who is able to pierce great objects right through.

"Endowed with these four qualities, a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

See also: AN V.75-76; AN IX.36; Thag II.27; Thag II.37

IV.183 On What is Heard

I have heard that on one occasion the Blessed One was staying at Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. Then Vassakāra the brahman, the minister to the king of Magadha, went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings &

courtesies, he sat to one side. As he was sitting there he said to the Blessed One: "I am of the view, of the opinion, that when anyone speaks of what he has seen, [saying,] 'Thus have I seen,' there is no fault in that. When anyone speaks of what he has heard, [saying,] 'Thus have I heard,' there is no fault in that. When anyone speaks of what he has sensed, [saying,] 'Thus have I sensed,' there is no fault in that. When anyone speaks of what he has cognized, [saying,] 'Thus have I cognized,' there is no fault in that."

[The Blessed One responded:] "I do not say, brahman, that everything that has been seen should be spoken about. Nor do I say that everything that has been seen should not be spoken about. I do not say that everything that has been heard ... everything that has been sensed ... everything that has been cognized should be spoken about. Nor do I say that everything that has been cognized should not be spoken about."

"When, for one who speaks of what has been seen, unskillful mental qualities increase and skillful mental qualities decrease, then that sort of thing should not be spoken about. But when, for one who speaks of what has been seen, unskillful mental qualities decrease and skillful mental qualities increase, then that sort of thing should be spoken about."

"When, for one who speaks of what has been heard ... what has been sensed ... what has been cognized, unskillful mental qualities increase and skillful mental qualities decrease, then that sort of thing should not be spoken about. But when, for one who speaks of what has been cognized, unskillful mental qualities decrease and skillful mental qualities increase, then that sort of thing should be spoken about."

Then Vassakāra the brahman, delighting & rejoicing in the Blessed One's words, got up from his seat and left.

See also: MN 58; AN V.198; Sn III.3

IV.184 Fearless

Then Janussoṇi the brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One: "I am of the

view & opinion that there is no one who, subject to death, is not afraid or in terror of death."

[The Blessed One said:] "Brahman, there are those who, subject to death, are afraid & in terror of death. And there are those who, subject to death, are not afraid or in terror of death.

"And who is the person who, subject to death, is afraid & in terror of death? There is the case of the person who has not abandoned passion, desire, fondness, thirst, fever, & craving for sensuality. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'O, those beloved sensual pleasures will be taken from me, and I will be taken from them!' He grieves & is tormented, weeps, beats his breast, & grows delirious. This is a person who, subject to death, is afraid & in terror of death.

"Then there is the case of the person who has not abandoned passion, desire, fondness, thirst, fever, & craving for the body. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'O, my beloved body will be taken from me, and I will be taken from my body!' He grieves & is tormented, weeps, beats his breast, & grows delirious. This, too, is a person who, subject to death, is afraid & in terror of death.

"Then there is the case of the person who has not done what is good, has not done what is skillful, has not given protection to those in fear, and instead has done what is evil, savage, & cruel. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'I have not done what is good, have not done what is skillful, have not given protection to those in fear, and instead have done what is evil, savage, & cruel. To the extent that there is a destination for those who have not done what is good, have not done what is skillful, have not given protection to those in fear, and instead have done what is evil, savage, & cruel, that's where I'm headed after death.' He grieves & is tormented, weeps, beats his breast, & grows delirious. This, too, is a person who, subject to death, is afraid & in terror of death.

"Then there is the case of the person in doubt & perplexity, who has not arrived at certainty with regard to the True Dhamma. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'How doubtful & perplexed I am! I have not arrived at any certainty with regard

to the True Dhamma!' He grieves & is tormented, weeps, beats his breast, & grows delirious. This, too, is a person who, subject to death, is afraid & in terror of death.

"These, brahman, are four people who, subject to death, are afraid & in terror of death.

"And who is the person who, subject to death, is not afraid or in terror of death?

"There is the case of the person who has abandoned passion, desire, fondness, thirst, fever, & craving for sensuality. Then he comes down with a serious disease. As he comes down with a serious disease, the thought doesn't occur to him, 'O, those beloved sensual pleasures will be taken from me, and I will be taken from them!' He doesn't grieve, isn't tormented; doesn't weep, beat his breast, or grow delirious. This is a person who, subject to death, is not afraid or in terror of death.

"Then there is the case of the person who has abandoned passion, desire, fondness, thirst, fever, & craving for the body. Then he comes down with a serious disease. As he comes down with a serious disease, the thought doesn't occur to him, 'O, my beloved body will be taken from me, and I will be taken from my body!' He doesn't grieve, isn't tormented; doesn't weep, beat his breast, or grow delirious. This, too, is a person who, subject to death, is not afraid or in terror of death.

"Then there is the case of the person who has done what is good, has done what is skillful, has given protection to those in fear, and has not done what is evil, savage, or cruel. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'I have done what is good, have done what is skillful, have given protection to those in fear, and I have not done what is evil, savage, or cruel. To the extent that there is a destination for those who have done what is good, what is skillful, have given protection to those in fear, and have not done what is evil, savage, or cruel, that's where I'm headed after death.' He doesn't grieve, isn't tormented; doesn't weep, beat his breast, or grow delirious. This, too, is a person who, subject to death, is not afraid or in terror of death.

"Then there is the case of the person who has no doubt or perplexity, who has arrived at certainty with regard to the True Dhamma. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'I have no doubt or perplexity. I have arrived at certainty with

regard to the True Dhamma.' He doesn't grieve, isn't tormented; doesn't weep, beat his breast, or grow delirious. This, too, is a person who, subject to death, is not afraid or in terror of death.

"These, brahman, are four people who, subject to death, are not afraid or in terror of death."

[When this was said, Janussoṇin the brahman said to the Blessed One:] "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

See also: SN XXII.1; SN XXXVI.7; SN XLI.10; AN III.51-52; AN VI.16; AN VI.20; Iti 30-31; Sn V.15; Sn V.16; Thag XVI.1; Thig XIV

IV.192 Traits

"Monks, these four traits may be known by means of four [other] traits. Which four?

"It's through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It's through dealing with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It's through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It's through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

[1] "It's through living together that a person's virtue may be known, and then only after a long period, not a short period;

by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?

"There is the case where one individual, through living with another, knows this: 'For a long time this person has been torn, broken, spotted, splattered in his actions. He hasn't been consistent in his actions. He hasn't practiced consistently with regard to the precepts. He is an unprincipled person, not a virtuous, principled one.' And then there is the case where one individual, through living with another, knows this: 'For a long time this person has been untorn, unbroken, unspotted, unsplattered in his actions. He has been consistent in his actions. He has practiced consistently with regard to the precepts. He is a virtuous, principled person, not an unprincipled one.'

"It's through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

[2] "It's through dealing with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?

"There is the case where one individual, through dealing with another, knows this: 'This person deals one way when one-on-one, another way when with two, another way when with three, another way when with many. His earlier dealings do not jibe with his later dealings. He is impure in his dealings, not pure.' And then there is the case where one individual, through dealing with another, knows this: 'The way this person deals when one-on-one, is the same way he deals when with two, when with three, when with many. His earlier dealings jibe with his later dealings. He is pure in his dealings, not impure.'

"It's through dealing with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

[3] "It's through adversity that a person's endurance may be known, and then only after a long period, not a short period;

by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?

"There is the case where a person, suffering loss of relatives, loss of wealth, or loss through disease, doesn't reflect: 'That's how it is when living together in the world. That's how it is when gaining a personal identity (*atta-bhāva*, literally "self-state"). When there is living in the world, when there is the gaining of a personal identity, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions: gain, loss, status, disgrace, censure, praise, pleasure, & pain.' Suffering loss of relatives, loss of wealth, or loss through disease, he sorrows, grieves, & laments, beats his breast, becomes distraught. And then there is the case where a person, suffering loss of relatives, loss of wealth, or loss through disease, reflects: 'That's how it is when living together in the world. That's how it is when gaining a personal identity. When there is living in the world, when there is the gaining of a personal identity, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions: gain, loss, status, disgrace, censure, praise, pleasure, & pain.' Suffering loss of relatives, loss of wealth, or loss through disease, he doesn't sorrow, grieve, or lament, doesn't beat his breast or become distraught.

"It's through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

[4] "It's through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?

"There is the case where one individual, through discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies [his reasoning], from the way he addresses a question, he is dull, not discerning. Why is that? He doesn't make statements that are deep, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. He cannot declare the meaning, teach it, describe it, set it forth,

reveal it, explain it, or make it plain. He is dull, not discerning.' Just as if a man with good eyesight standing on the shore of a body of water were to see a small fish rise. The thought would occur to him, 'From the rise of this fish, from the break of its ripples, from its speed, it is a small fish, not a large one.' In the same way, one individual, in discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies [his reasoning], from the way he addresses a question ... he is dull, not discerning.'

"And then there is the case where one individual, through discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies [his reasoning], from the way he addresses a question, he is discerning, not dull. Why is that? He makes statements that are deep, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. He can declare the meaning, teach it, describe it, set it forth, reveal it, explain it, & make it plain. He is discerning, not dull.' Just as if a man with good eyesight standing on the shore of a body of water were to see a large fish rise. The thought would occur to him, 'From the rise of this fish, from the break of its ripples, from its speed, it is a large fish, not a small one.' In the same way, one individual, in discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies [his reasoning], from the way he addresses a question ... he is discerning, not dull.'

"It's through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

"These, monks, are the four traits that may be known by means of these four [other] traits."

See also: MN 95; MN 110; AN IV.73; AN VIII.6; AN X.24; Ud VI.2

IV.199 *Craving*

"Monks, I will teach you craving: the ensnarer that has flowed along, spread out, and caught hold, with which this world is smothered & enveloped like a tangled skein, a knotted ball of

string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, & bad destinations. Listen well, and I will speak."

"Yes, lord," the monks responded.

The Blessed One said: "And which craving is the ensnarer that has flowed along, spread out, and caught hold, with which this world is smothered & enveloped like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, & bad destinations? These 18 craving-verbalizations¹ dependent on what is internal and 18 craving-verbalizations dependent on what is external.

"And which are the 18 craving-verbalizations dependent on what is internal? There being 'I am,' there comes to be 'I am here,' there comes to be 'I am like this' ... 'I am otherwise' ... 'I am bad' ... 'I am good' ... 'I might be' ... 'I might be here' ... 'I might be like this' ... 'I might be otherwise' ... 'May I be' ... 'May I be here' ... 'May I be like this' ... 'May I be otherwise' ... 'I will be' ... 'I will be here' ... 'I will be like this' ... 'I will be otherwise.' These are the 18 craving-verbalizations dependent on what is internal.

"And which are the 18 craving-verbalizations dependent on what is external? There being 'I am because of this (or: by means of this),' there comes to be 'I am here because of this,' there comes to be 'I am like this because of this' ... 'I am otherwise because of this' ... 'I am bad because of this' ... 'I am good because of this' ... 'I might be because of this' ... 'I might be here because of this' ... 'I might be like this because of this' ... 'I might be otherwise because of this' ... 'May I be because of this' ... 'May I be here because of this' ... 'May I be like this because of this' ... 'May I be otherwise because of this' ... 'I will be because of this' ... 'I will be here because of this' ... 'I will be like this because of this' ... 'I will be otherwise because of this.' These are the 18 craving-verbalizations dependent on what is external.

"Thus there are 18 craving-verbalizations dependent on what is internal and 18 craving-verbalizations dependent on what is external. These are called the 36 craving-verbalizations. Thus, with 36 craving-verbalizations of this sort in the past, 36 in the future, and 36 in the present, there are 108 craving-verbalizations.

"This, monks is craving the ensnarer that has flowed along, spread out, and caught hold, with which this world is smothered & enveloped like a tangled skein, a knotted ball of string, like

matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, & bad destinations."

NOTE: 1. *Taṇhā-vicaritāni*, literally, things evaluated by craving. The past participle here, *vicaritāni*, is related to the noun, *vicāra*, which is classed as a verbal fabrication, i.e., a necessary precondition for speech (see MN 44). A person devoid of craving would still be able to verbalize, but would not contemplate in the above terms, which are so basic to ordinary thought patterns. See also MN 2.

IV.200 Affection

"Monks, these four things are born. Which four? Affection is born of affection. Aversion is born of affection. Affection is born of aversion. Aversion is born of aversion.

"And how is affection born of affection? There is the case where person is pleasing, appealing, & charming to (another) person. Others treat that person as pleasing, appealing, & charming, and the other one thinks, 'This person is pleasing, appealing, & charming to me. Others treat this person as pleasing, appealing, & charming.' He gives rise to affection for them. This is how affection is born of affection.

"And how is aversion born of affection? There is the case where a person is pleasing, appealing, & charming to (another) person. Others treat that person as displeasing, unappealing, & not charming, and the other one thinks, 'This person is pleasing, appealing, & charming to me. Others treat this person as displeasing, unappealing, & not charming.' He gives rise to aversion for them. This is how aversion is born of affection.

"And how is affection born of aversion? There is the case where a person is displeasing, unappealing, & not charming to (another) person. Others treat that person as displeasing, unappealing, & not charming, and the other one thinks, 'This person is displeasing, unappealing, & not charming to me. Others treat this person as displeasing, unappealing, & not charming.' He gives rise to affection for them. This is how affection is born of aversion.

"And how is aversion born of aversion? There is the case where a person is displeasing, unappealing, & not charming to (another) person. Others treat that person as pleasing, appealing, & charming, and the other one thinks, 'This person is

displeasing, unappealing, & not charming to me. Others treat this person as pleasing, appealing, & charming.' He gives rise to aversion for them. This is how aversion is born of aversion.

"Monks, these are the four things that are born.

"Now, on the occasion when a monk, quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities, enters & remains in the first jhāna—rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation—then any affection of his that is born of affection does not come about. Any aversion of his that is born of affection ... any affection of his that is born of aversion ... any aversion of his that is born of aversion does not come about.

"On the occasion when a monk ... enters & remains in the second jhāna ... enters & remains in the third jhāna ... enters & remains in the fourth jhāna, then any affection of his that is born of affection does not come about. Any aversion of his that is born of affection ... any affection of his that is born of aversion ... any aversion of his that is born of aversion does not come about.

"On the occasion when a monk, through the ending of the fermentations, enters & remains in the fermentation-free awareness-release & release of discernment, having directly known & realized them for himself right in the here & now, then any affection of his that is born of affection is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. . Any aversion of his that is born of affection ... any affection of his that is born of aversion ... any aversion of his that is born of aversion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising.

"This is said to be a monk who doesn't pull in, doesn't push away, doesn't smolder, doesn't flare up, and doesn't burn.

"And how does a monk pull in? There is the case where a monk assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He assumes (mental) fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He assumes consciousness to be the self, or the self as possessing

consciousness, or consciousness as in the self, or the self as in consciousness. This is how a monk pulls in.

"And how does a monk not pull in? There is the case where a monk doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He doesn't assume feeling to be the self doesn't assume perception to be the self doesn't assume fabrications to be the self doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how a monk doesn't pull in.

"And how does a monk push away? There is the case where a monk returns insult to one who has insulted him, returns anger to one who is angry at him, quarrels with one who is quarreling. This is how a monk pushes away.

"And how does a monk not push away? There is the case where a monk doesn't return insult to one who has insulted him, doesn't return anger to one who is angry at him, doesn't quarrel with one who is quarreling. This is how a monk doesn't push away.

"And how does a monk smolder? There is the case where, there being 'I am,' there comes to be 'I am here,' there comes to be 'I am like this' ... 'I am otherwise' ... 'I am bad' ... 'I am good' ... 'I might be' ... 'I might be here' ... 'I might be like this' ... 'I might be otherwise' ... 'May I be' ... 'May I be here' ... 'May I be like this' ... 'May I be otherwise' ... 'I will be' ... 'I will be here' ... 'I will be like this' ... 'I will be otherwise.' This is how a monk smolders.

"And how does a monk not smolder? There is the case where, there being 'I am,' there doesn't come to be 'I am here,' there doesn't come to be 'I am like this' ... 'I am otherwise' ... 'I am bad' ... 'I am good' ... 'I might be' ... 'I might be here' ... 'I might be like this' ... 'I might be otherwise' ... 'May I be' ... 'May I be here' ... 'May I be like this' ... 'May I be otherwise' ... 'I will be' ... 'I will be here' ... 'I will be like this' ... 'I will be otherwise.' This is how a monk doesn't smolder.

"And how does a monk flare up? There is the case where, there being 'I am because of this (or: by means of this),' there comes to be 'I am here because of this,' there comes to be 'I am like this because of this' ... 'I am otherwise because of this' ... 'I am bad because of this' ... 'I am good because of this' ... 'I might be because of this' ... 'I might be here because of this' ... 'I might be like this because of this' ... 'I might be otherwise because of

this' ... 'May I be because of this' ... 'May I be here because of this' ... 'May I be like this because of this' ... 'May I be otherwise because of this' ... 'I will be because of this' ... 'I will be here because of this' ... 'I will be like this because of this' ... 'I will be otherwise because of this.' This is how a monk flares up.

"And how does a monk not flare up? There is the case where, there being 'I am because of this (or: by means of this),' there doesn't come to be 'I am here because of this,' there doesn't come to be 'I am like this because of this' ... 'I am otherwise because of this' ... 'I am bad because of this' ... 'I am good because of this' ... 'I might be because of this' ... 'I might be here because of this' ... 'I might be like this because of this' ... 'I might be otherwise because of this' ... 'May I be because of this' ... 'May I be here because of this' ... 'May I be like this because of this' ... 'May I be otherwise because of this' ... 'I will be because of this' ... 'I will be here because of this' ... 'I will be like this because of this' ... 'I will be otherwise because of this.' This is how a monk doesn't flare up.

"And how does a monk burn? There is the case where a monk's conceit of 'I am' is not abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. This is how a monk burns.

"And how does a monk not burn? There is the case where a monk's conceit of 'I am' is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. This is how a monk doesn't burn."

See also: MN 2; MN 87; AN IV.19; AN VII.60; AN X.80

IV.237 The Noble Path

"Monks, these four types of kamma have been directly known, verified, & announced by me. Which four? There is kamma that is dark with dark result. There is kamma that is bright with bright result. There is kamma that is dark & bright with dark & bright result. There is kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma.

"And what is kamma that is dark with dark result? There is the case where a certain person fabricates an injurious bodily fabrication, fabricates an injurious verbal fabrication, fabricates

an injurious mental fabrication. Having fabricated an injurious bodily fabrication, having fabricated an injurious verbal fabrication, having fabricated an injurious mental fabrication, he rearises in an injurious world. On rearising in an injurious world, he is there touched by injurious contacts. Touched by injurious contacts, he experiences feelings that are exclusively painful, like those of the beings in hell. This is called kamma that is dark with dark result.

"And what is kamma that is bright with bright result? There is the case where a certain person fabricates a non-injurious bodily fabrication ... a non-injurious verbal fabrication ... a non-injurious mental fabrication He rearises in a non-injurious world There he is touched by non-injurious contacts He experiences feelings that are exclusively pleasant, like those of the Ever-radiant Devas. This is called kamma that is bright with bright result.

"And what is kamma that is dark & bright with dark & bright result? There is the case where a certain person fabricates a bodily fabrication that is injurious & non-injurious ... a verbal fabrication that is injurious & non-injurious ... a mental fabrication that is injurious & non-injurious He rearises in an injurious & non-injurious world There he is touched by injurious & non-injurious contacts He experiences injurious & non-injurious feelings, pleasure mingled with pain, like those of human beings, some devas, and some beings in the lower realms. This is called kamma that is dark & bright with dark & bright result.

"And what is kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma? Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma.

"These, monks, are the four types of kamma directly known, verified, & announced by me."

See also: MN 135; SN XLV.8; AN VI.63

IV.252 Searches

"Monks, these four are ignoble searches. Which four? There is the case where a person, being subject himself to aging, seeks [happiness in] what is subject to aging. Being subject himself to illness, he seeks what is subject to illness. Being subject himself to death, he seeks what is subject to death. Being subject himself to defilement, he seeks what is subject to defilement. These are four ignoble searches.

"Now, these four are noble searches. Which four? There is the case where a person, being subject himself to aging, realizing the drawbacks of what is subject to aging, seeks the unaging, unsurpassed rest from the yoke: Unbinding. Being subject himself to illness, realizing the drawbacks of what is subject to illness, he seeks the unailing, unsurpassed rest from the yoke: Unbinding. Being subject himself to death, realizing the drawbacks of what is subject to death, he seeks the undying, unsurpassed rest from the yoke: Unbinding. Being subject himself to defilement, realizing the drawbacks of what is subject to defilement, he seeks the undefiled, unsurpassed rest from the yoke: Unbinding.

"These are four noble searches."

See also: MN 36; AN III.39; Iti 54

IV.255 Families

"In every case where a family cannot hold onto its great wealth for long, it's for one or another of these four reasons. Which four? They don't look for things that are lost. They don't repair things that have gotten old. They are immoderate in consuming food & drink. They place a woman or man of no virtue or principles in the position of authority. In every case where a family cannot hold onto its great wealth for long, it's for one or another of these four reasons.

"In every case where a family can hold onto its great wealth for long, it's for one or another of these four reasons. Which four? They look for things that are lost. They repair things that have gotten old. They are moderate in consuming food & drink. They place a virtuous, principled woman or man in the position of authority. In every case where a family can hold onto its great wealth for long, it's for one or another of these four reasons."

IV.263 A Wilderness Dweller

“Endowed with [any of] four qualities, a monk isn’t fit to stay in isolated forest & wilderness dwellings. Which four? [He is endowed] with thoughts of sensuality, with thoughts of ill will, with thoughts of harmfulness, and he is a person of weak discernment, dull, a drooling idiot. Endowed with [any of] these four qualities, a monk isn’t fit to stay in isolated forest & wilderness dwellings.

“Endowed with four qualities, a monk is fit to stay in isolated forest & wilderness dwellings. Which four? [He is endowed] with thoughts of renunciation, with thoughts of non-ill will, with thoughts of harmlessness, and he is a discerning person, not dull, not a drooling idiot. Endowed with these four qualities, a monk is fit to stay in isolated forest & wilderness dwellings.”

See also: MN 19; SN IX.1; SN IX.6; SN IX.11; SN IX.14; Ud II.10; Thag XVIII

Fives

V.2 (Strengths) In Detail

"Monks, there are these five strengths for one in training. Which five? Strength of conviction, strength of conscience, strength of concern, strength of persistence, & strength of discernment.

"And what is strength of conviction? There is the case where a monk, a disciple of the noble ones, has conviction, is convinced of the Tathāgata's Awakening: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.' This, monks, is called the strength of conviction.

"And what is the strength of conscience? There is the case where a disciple of the noble ones feels shame at [the thought of engaging in] bodily misconduct, verbal misconduct, mental misconduct. This is called the strength of conscience.

"And what is the strength of concern? There is the case where a disciple of the noble ones feels concern for [the suffering that results from] bodily misconduct, verbal misconduct, mental misconduct. This is called the strength of concern.

"And what is the strength of persistence? There is the case where a monk, a disciple of the noble ones, keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. This is called the strength of persistence.

"And what is the strength of discernment? There is the case where a monk, a disciple of the noble ones, is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. This is called the strength of discernment.

"These, monks, are the five strengths of one in training. Thus you should train yourselves, 'We will be endowed with the

strength of conviction that is the strength of one in training; with the strength of conscience ... the strength of concern ... the strength of persistence ... the strength of discernment that is the strength of one in training.' That's how you should train yourselves."

See also: SN XLVIII.10; SN XLVIII.44; AN VII.6

V.20 Benefit

"A monk endowed with five qualities practices both for his own benefit and for that of others. Which five?

"There is the case where a monk is himself consummate in virtue and encourages others to be consummate in virtue. He himself is consummate in concentration and encourages others to be consummate in concentration. He himself is consummate in discernment and encourages others to be consummate in discernment. He himself is consummate in release and encourages others to be consummate in release. He himself is consummate in the knowledge & vision of release and encourages others to be consummate in the knowledge & vision of release.

"Endowed with these five qualities, a monk practices both for his own benefit and for that of others."

See also: AN IV.95-96; AN VII.64

V.25 Supported

"Monks, when right view is supported by five factors, it has awareness-release as its fruit, awareness-release as its reward; has discernment-release as its fruit, discernment-release as its reward. Which five?

"There is the case where right view is supported by virtue, supported by learning, supported by discussion, supported by tranquility, supported by insight.

"When supported by these five factors, right view has awareness-release as its fruit, awareness-release as its reward; has discernment-release as its fruit, discernment-release as its reward."

See also: SN XII.15; MN 117; AN IV.94; AN IV.170; AN VII.6

V.27 (*Immeasurable*) *Concentration*

"Wise & mindful, you should develop immeasurable concentration [i.e., concentration based on immeasurable good will, compassion, appreciation, or equanimity]. When, wise & mindful, one has developed immeasurable concentration, five realizations arise right within oneself. Which five?

"The realization arises right within oneself that 'This concentration is blissful in the present and will result in bliss in the future.'

"The realization arises right within oneself that 'This concentration is noble & not connected with the baits of the flesh.'

"The realization arises right within oneself that 'This concentration is not obtained by base people.'

"The realization arises right within oneself that 'This concentration is peaceful, exquisite, the acquiring of serenity, the attainment of unity, not kept in place by the fabrications of forceful restraint.'

"The realization arises right within oneself that 'I enter into this concentration mindfully, and mindfully I emerge from it.'

"Wise & mindful, you should develop immeasurable concentration. When, wise & mindful, one has developed immeasurable concentration, these five realizations arise right within oneself."

See also: SN XLII.8; AN III.66; AN VI.13; AN VIII.63; AN XI.16; Khp 9; Iti 22; Iti 27; Thag VI.2

V.28 *The Factors of Concentration*

I have heard that on one occasion the Blessed One was staying at Sāvattthi, in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks, I will teach you the five-factored noble right concentration. Listen and pay close attention. I will speak."

"As you say, lord," the monks replied.

The Blessed One said: "Now what, monks, is five-factored noble right concentration? There is the case where a monk—quite withdrawn from sensuality, withdrawn from unskillful qualities—enters and remains in the first jhāna: rapture & pleasure

born from withdrawal, accompanied by directed thought & evaluation. He permeates and pervades, suffuses and fills this very body with the rapture & pleasure born from withdrawal. There is nothing of his entire body unpervaded by rapture & pleasure born from withdrawal.

"Just as if a skilled bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder—saturated, moisture-laden, permeated within and without—would nevertheless not drip; even so, the monk permeates, suffuses and fills this very body with the rapture & pleasure born of withdrawal. There is nothing of his entire body unpervaded by rapture & pleasure born from withdrawal. This is the first development of the five-factored noble right concentration.

"Then, with the stilling of directed thought & evaluation, he enters and remains in the second *jhāna*: rapture & pleasure born of composure, unification of awareness free from directed thought and evaluation—internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of composure. There is nothing of his entire body unpervaded by rapture & pleasure born of composure.

"Just like a lake with spring-water welling up from within, having no inflow from east, west, north, or south, and with the skies periodically supplying abundant showers, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of composure. There is nothing of his entire body unpervaded by rapture & pleasure born of composure. This is the second development of the five-factored noble right concentration.

"Then, with the fading of rapture, he remains in equanimity, mindful & alert, and physically sensitive to pleasure. He enters and remains in the third *jhāna*, and of him the noble ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture, so that there is nothing of his entire body unpervaded with pleasure divested of rapture.

"Just as in a blue-, white-, or red-lotus pond, there may be some of the blue, white, or red lotuses which, born and growing

in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those blue, white, or red lotuses would be unpervaded with cool water; even so, the monk permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture. This is the third development of the five-factored noble right concentration.

"Then, with the abandoning of pleasure & stress—as with the earlier disappearance of elation & distress—he enters and remains in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness, so that there is nothing of his entire body unpervaded by pure, bright awareness.

"Just as if a man were sitting wrapped from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating his body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness. This is the fourth development of the five-factored noble right concentration.

"And furthermore, the monk has his theme of reflection well in hand, well attended to, well-considered, well-tuned (well-penetrated) by means of discernment.

"Just as if one person were to reflect on another, or a standing person were to reflect on a sitting person, or a sitting person were to reflect on a person lying down; even so, monks, the monk has his theme of reflection well in hand, well attended to, well-pondered, well-tuned (well-penetrated) by means of discernment. This is the fifth development of the five-factored noble right concentration.

"When a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose that there were a water jar, set on a stand, brimful of water so that a crow could drink from it. If a strong man were to tip it in any way at all, would water spill out?"

"Yes, lord."

"In the same way, when a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose there were a rectangular water tank—set on level ground, bounded by dikes—brimful of water so that a crow could drink from it. If a strong man were to loosen the dikes anywhere at all, would water spill out?"

"Yes, lord."

"In the same way, when a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose there were a chariot on level ground at four cross-roads, harnessed to thoroughbreds, waiting with whips lying ready, so that a skilled driver, a trainer of tamable horses, might mount and—taking the reins with his left hand and the whip with his right—drive out and back, to whatever place and by whichever road he liked; in the same way, when a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"If he wants, he wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahmā worlds. He can witness this for himself whenever there is an opening.

"If he wants, he hears—by means of the divine ear-element, purified and surpassing the human—both kinds of sounds: divine and human, whether near or far. He can witness this for himself whenever there is an opening.

"If he wants, he knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an unenlarged mind as an unenlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an unconcentrated mind as an unconcentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. He can witness this for himself whenever there is an opening.

"If he wants, he recollects his manifold past lives (lit: previous homes), i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction & expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes and details. He can witness this for himself whenever there is an opening.

"If he wants, he sees—by means of the divine eye, purified and surpassing the human—beings passing away and re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the

lower realms, in hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.’ Thus—by means of the divine eye, purified and surpassing the human—he sees beings passing away and re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma. He can witness this for himself whenever there is an opening.

“If he wants, then through the ending of the fermentations, he enters & remains in the fermentation-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now. He can witness this for himself whenever there is an opening.”

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words.

See also: DN 2; SN XXXV.99; AN III.74; AN IV.41; AN VIII.63; AN IX.35; AN IX.36

V.34 General Siha (On Giving)

I have heard that on one occasion the Blessed One was staying near Vesāli, in the Great Forest, at the Gabled Pavilion. Then General Siha went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: “Is it possible, lord, to point out a fruit of giving visible in the here & now?”

“It is possible, Siha. One who gives, who is a master of giving, is dear & charming to people at large. And the fact that one who gives, who is a master of giving, is dear & charming to people at large: this is a fruit of giving visible in the here & now.

“Furthermore, good people, people of integrity, admire one who gives, who is a master of giving. And the fact that good people, people of integrity, admire one who gives, who is a master of giving: this, too, is a fruit of giving visible in the here & now.

“Furthermore, the fine reputation of one who gives, who is a master of giving, is spread far & wide. And the fact that the fine

reputation of one who gives, who is a master of giving, is spread far & wide: this, too, is a fruit of giving visible in the here & now.

"Furthermore, when one who gives, who is a master of giving, approaches any assembly of people—noble warriors, brahmans, householders, or contemplatives—he/she does so confidently & without embarrassment. And the fact that when one who gives, who is a master of giving, approaches any assembly of people—noble warriors, brahmans, householders, or contemplatives—he/she does so confidently & without embarrassment: this, too, is a fruit of giving visible in the here & now.

"Furthermore, at the break-up of the body, after death, one who gives, who is a master of giving, reappears in a good destination, the heavenly world. And the fact that at the break-up of the body, after death, one who gives, who is a master of giving, reappears in a good destination, the heavenly world: this is a fruit of giving in the next life."

When this was said, General Siha said to the Blessed One: "As for the four fruits of giving visible in the here & now that have been pointed out by the Blessed One, it's not the case that I go by conviction in the Blessed One with regard to them. I know them, too. I am one who gives, a master of giving, dear & charming to people at large. I am one who gives, a master of giving; good people, people of integrity, admire me. I am one who gives, a master of giving, and my fine reputation is spread far & wide: 'Siha is one who gives, a doer, a supporter of the Saṅgha.' I am one who gives, a master of giving, and when I approach any assembly of people—noble warriors, brahmans, householders, or contemplatives—I do so confidently & without embarrassment.

"But when the Blessed One says to me, 'At the break-up of the body, after death, one who gives, who is a master of giving, reappears in a good destination, the heavenly world,' that I do not know. That is where I go by conviction in the Blessed One."

"So it is, Siha. So it is. At the break-up of the body, after death, one who gives, who is a master of giving, reappears in a good destination, the heavenly world."

One who gives is dear.
 People at large admire him.
 He gains honor. His status grows.
 He enters an assembly unembarrassed.
 He is confident—the man unmiserly.

Therefore the wise give gifts.

 Seeking bliss,
they would subdue the stain
 of miserliness.

Established in the three-fold heavenly world,
they enjoy themselves long
in fellowship with the devas.

Having made the opportunity for themselves,
having done what is skillful,
then when they fall from here
they fare on, self-radiant, in Nandana
 [the garden of the devas].

There they delight, enjoy, are joyful,
replete with the five sensuality strings.
Having followed the words of the sage who is Such,
they enjoy themselves in heaven—
 disciples of the One Well-gone.

See also: SN III.19-20; AN III.58; AN VII.49; AN VIII.54; Iti 26

THE VERSES FROM THE THREE DISCOURSES MARKED WITH
ASTERISKS BELOW ARE OFTEN CHANTED BY MONKS AS
BLESSINGS AT MEALS OR OTHER OFFERINGS.

*V.36 Seasonable Gifts**

"There are these five seasonable gifts. Which five? One gives to a newcomer. One gives to one going away. One gives to one who is ill. One gives in time of famine. One sets the first fruits of field & orchard in front of those who are virtuous. These are the five seasonable gifts."

In the proper season they give—
 those with discernment,
 responsive, free from stinginess.
Having been given in proper season,
with hearts inspired by the noble ones
 —straightened, Such—
their offering bears an abundance.

Those who rejoice in that gift
 or give assistance,
 they, too, have a share of the merit,
 and the offering isn't depleted by that.
 So, with an unhesitant mind,
 one should give where the gift bears great fruit.
 Merit is what establishes
 living beings in the next life.

V.37 A Meal*

"In giving a meal, the donor gives five things to the recipient. Which five? He/she gives life, beauty, happiness, strength, & quick-wittedness. Having given life, he/she has a share in long life, either human or divine. Having given beauty, he/she has a share in beauty, either human or divine. Having given happiness, he/she has a share in happiness, either human or divine. Having given strength, he/she has a share in strength, either human or divine. Having given quick-wittedness, he/she has a share in quick-wittedness, either human or divine. In giving a meal, the donor gives these five things to the recipient."

The enlightened person giving life, strength,
 beauty, quick-wittedness—
 the wise person, a giver of happiness—
 attains happiness himself.
 Having given life, strength, beauty,
 happiness, & quick-wittedness,
 he has long life & status
 wherever he arises.

See also: AN V.34; Iti 26

V.38 Conviction

"For a lay person, there are these five rewards of conviction. Which five?

"When the truly good people in the world show compassion, they will first show compassion to people of conviction, and not to people without conviction. When visiting, they first

visit people of conviction, and not people without conviction. When accepting gifts, they will first accept those from people with conviction, and not from people without conviction. When teaching the Dhamma, they will first teach those with conviction, and not those without conviction. A person of conviction, on the break-up of the body, after death, will arise in a good destination, the heavenly world. For a lay person, these are the five rewards of conviction.

"Just as a large banyan tree, on level ground where four roads meet, is a haven for the birds all around, even so a lay person of conviction is a haven for many people: monks, nuns, male lay followers, & female lay followers."

A massive tree
whose branches carry fruits & leaves,
with trunks & roots
& an abundance of fruits:

There the birds find rest.

In that delightful sphere
they make their home.
Those seeking shade
come to the shade,
those seeking fruit
find fruit to eat.

So with the person consummate
in virtue & conviction,
humble, sensitive, gentle,
delightful, & mild:
To him come those without fermentation—
free from passion,
free from aversion,
free from delusion—
the field of merit for the world.

They teach him the Dhamma
that dispels all stress.
And when he understands,
he is freed from fermentations,
totally unbound.

See also: Iti 107

*V.41 Benefits to be Obtained (from Wealth)**

Then Anāthapiṇḍika the householder went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "There are these five benefits that can be obtained from wealth. Which five?

"There is the case where the disciple of the noble ones—using the wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained—provides himself with pleasure & satisfaction, and maintains that pleasure rightly. He provides his mother & father with pleasure & satisfaction, and maintains that pleasure rightly. He provides his children, his wife, his slaves, servants, & assistants with pleasure & satisfaction, and maintains that pleasure rightly. This is the first benefit that can be obtained from wealth.

"Furthermore, the disciple of the noble ones—using the wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained—provides his friends & associates with pleasure & satisfaction, and maintains that pleasure rightly. This is the second benefit that can be obtained from wealth.

"Furthermore, the disciple of the noble ones—using the wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained—wards off from calamities coming from fire, flood, kings, thieves, or hateful heirs, and keeps himself safe. This is the third benefit that can be obtained from wealth.

"Furthermore, the disciple of the noble ones—using the wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained—performs the five oblations: to relatives, guests, the dead, kings, & devas. This is the fourth benefit that can be obtained from wealth.

"Furthermore, the disciple of the noble ones—using the wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained—institutes offerings of supreme aim, heavenly, resulting in happiness,

leading to heaven, given to priests & contemplatives who abstain from intoxication & heedlessness, who endure all things with patience & humility, each taming himself, each restraining himself, each taking himself to Unbinding. This is the fifth benefit that can be obtained from wealth.

"If it so happens that, when a disciple of the noble ones obtains these five benefits from wealth, his wealth goes to depletion, the thought occurs to him, 'Even though my wealth has gone to depletion, I have obtained the five benefits that can be obtained from wealth,' and he feels no remorse. If it so happens that, when a disciple of the noble ones obtains these five benefits from wealth, his wealth increases, the thought occurs to him, 'I have obtained the five benefits that can be obtained from wealth, and my wealth has increased,' and he feels no remorse. So he feels no remorse in either case."

'My wealth has been enjoyed,
my dependents supported,
protected from calamities by me.
I have given supreme offerings
& performed the five oblations.
I have provided for the virtuous,
the restrained,
followers of the celibate life.
For whatever aim a wise householder
would desire wealth,
that aim have I attained.
I have done what will not lead to future distress.'
When this is recollected by a mortal,
a person established
in the Dhamma of the noble ones,
he is praised in this life
and, after death, rejoices in heaven.

See also: SN III.19; AN IV.62; AN VI.45; AN VII.6-7

V.43 *What is Welcome*

Then Anāthapiṇḍika the householder went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "These five things,

householder, are welcome, agreeable, pleasant, & hard to obtain in the world. Which five?

"Long life is welcome, agreeable, pleasant, & hard to obtain in the world.

"Beauty is welcome, agreeable, pleasant, & hard to obtain in the world.

"Happiness is welcome, agreeable, pleasant, & hard to obtain in the world.

"Status is welcome, agreeable, pleasant, & hard to obtain in the world.

"Rebirth in heaven is welcome, agreeable, pleasant, & hard to obtain in the world.

"Now, I tell you, these five things are not to be obtained by reason of prayers or wishes. If they were to be obtained by reason of prayers or wishes, who here would lack them? It's not fitting for the disciple of the noble ones who desires long life to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires long life should follow the path of practice leading to long life. In so doing, he will attain long life, either human or divine.

"It's not fitting for the disciple of the noble ones who desires beauty to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires beauty should follow the path of practice leading to beauty. In so doing, he will attain beauty, either human or divine.

"It's not fitting for the disciple of the noble ones who desires happiness to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires happiness should follow the path of practice leading to happiness. In so doing, he will attain happiness, either human or divine.

"It's not fitting for the disciple of the noble ones who desires status to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires status should follow the path of practice leading to status. In so doing, he will attain status, either human or divine.

"It's not fitting for the disciple of the noble ones who desires rebirth in heaven to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires rebirth in heaven should follow the path of practice leading to rebirth in heaven. In so doing, he will attain rebirth in heaven."

Long life, beauty, status, honor,
 heaven, high birth:
 To those who delight
 in aspiring for these things
 in great measure, continuously,
 the wise praise heedfulness
 in making merit.

The wise person, heedful,
 acquires a two-fold welfare:
 welfare in this life &
 welfare in the next.

By breaking through to his welfare
 he's called *enlightened*,
wise.

See also: MN 126; SN XXII.101; SN XLII.6

V.49 The Kosalan (On Grief)

This discourse gives the Buddha's recommendations for dealing with grief. The passage discussing eulogies, chants, etc., is a reference to funeral customs designed to channel the feelings of the bereaved in a productive direction. As the Buddha notes, as long as these seem to be serving a purpose, engage in them. Once they no longer seem to be serving a purpose, and one finds that one is indulging in grief, one should return to the important duties of one's life.

Once the Blessed One was staying near Sāvattthi in Jeta's Grove, Anāthapiṇḍika's monastery. Then King Pasenadi the Kosalan went to the Blessed One and, on arrival, having bowed down, sat to one side. Now, at that time Queen Mallikā died. Then a certain man went to the king and whispered in his ear: "Your majesty, Queen Mallikā has died." When this was said, King Pasenadi the Kosalan sat there miserable, sick at heart, his shoulders drooping, his face down, brooding, at a loss for words. Then the Blessed One saw the king sitting there miserable, sick at heart ... at a loss for words, and so said to him, "There are these five things, great king, that cannot be gotten by a contemplative, a priest, a deva, a Māra, a Brahmā, or anyone at all in the world. Which five?

“‘May what is subject to aging not age.’ This is something that cannot be gotten by a contemplative, a priest, a deva, a Māra, a Brahmā, or anyone at all in the world.

“‘May what is subject to illness not grow ill.’ This is something that cannot be gotten by a contemplative, a priest, a deva, a Māra, a Brahmā, or anyone at all in the world.

“‘May what is subject to death not die.’ This is something that cannot be gotten by a contemplative, a priest, a deva, a Māra, a Brahmā, or anyone at all in the world.

“‘May what is subject to ending not end.’ This is something that cannot be gotten by a contemplative, a priest, a deva, a Māra, a Brahmā, or anyone at all in the world.

“‘May what is subject to destruction not be destroyed.’ This is something that cannot be gotten by a contemplative, a priest, a deva, a Māra, a Brahmā, or anyone at all in the world.

“Now, it happens to an ordinary uninstructed person that something that is subject to aging ages. With the aging of what is subject to aging, he doesn’t reflect: ‘It doesn’t happen only to me that what is subject to aging will age. To the extent that there are beings—past & future, passing away & re-arising—it happens to all of them that what is subject to aging will age. And if, with the aging of what is subject to aging, I were to sorrow, grieve, lament, beat my breast, & become distraught, food would not agree with me, my body would become unattractive, my affairs would go untended, my enemies would be gratified and my friends unhappy.’ So, with the aging of what is subject to aging, he sorrows, grieves, laments, beats his breast, & becomes distraught. This is called an ordinary uninstructed person pierced by the poisoned arrow of sorrow, tormenting himself.

“Furthermore, it happens to an ordinary uninstructed person that something that is subject to illness grows ill ... that something subject to death dies ... that something subject to ending ends ... that something subject to destruction is destroyed. With the destruction of what is subject to destruction, he doesn’t reflect: ‘It doesn’t happen only to me that what is subject to destruction will be destroyed. To the extent that there are beings—past & future, passing away & re-arising—it happens to all of them that what is subject to destruction will be destroyed. And if, with the destruction of what is subject to destruction, I were to sorrow, grieve, lament, beat my breast, & become distraught, food would not agree with me, my body

would become unattractive, my affairs would go untended, my enemies would be gratified and my friends unhappy.' So, with the destruction of what is subject to destruction, he sorrows, grieves, laments, beats his breast, & becomes distraught. This is called an ordinary uninstructed person pierced by the poisoned arrow of sorrow, tormenting himself.

"Now, it happens to an instructed disciple of the noble ones that something that is subject to aging ages. With the aging of what is subject to aging, he reflects: 'It doesn't happen only to me that what is subject to aging will age. To the extent that there are beings—past & future, passing away & re-arising—it happens to all of them that what is subject to aging will age. And if, with the aging of what is subject to aging, I were to sorrow, grieve, lament, beat my breast, & become distraught, food would not agree with me, my body would become unattractive, my affairs would go untended, my enemies would be gratified and my friends unhappy.' So, with the aging of what is subject to aging, he doesn't sorrow, grieve, or lament, doesn't beat his breast or become distraught. This is called an instructed disciple of the noble ones who has pulled out the poisoned arrow of sorrow pierced with which the ordinary uninstructed person torments himself. Sorrowless, arrowless, the disciple of the noble ones is totally unbound right within himself.

"Furthermore, it happens to an instructed disciple of the noble ones that something that is subject to illness grows ill ... that something subject to death dies ... that something subject to ending ends ... that something subject to destruction is destroyed. With the destruction of what is subject to destruction, he reflects: 'It doesn't happen only to me that what is subject to destruction will be destroyed. To the extent that there are beings—past & future, passing away & re-arising—it happens to all of them that what is subject to destruction will be destroyed. And if, with the destruction of what is subject to destruction, I were to sorrow, grieve, lament, beat my breast, & become distraught, food would not agree with me, my body would become unattractive, my affairs would go untended, my enemies would be gratified and my friends unhappy.' So, with the destruction of what is subject to destruction, he doesn't sorrow, grieve, or lament, doesn't beat his breast or become distraught. This is called an instructed disciple of the noble ones who has pulled out the poisoned arrow of sorrow pierced with

which the ordinary uninstructed person torments himself. Sorrowless, arrowless, the disciple of the noble ones is totally unbound right within himself.

"These are the five things, great king, that cannot be gotten by a contemplative, a priest, a deva, a Māra, a Brahmā, or anyone at all in the world."

Not by sorrowing,
not by lamenting,
is any aim accomplished here,
 not even a bit.
Knowing you're sorrowing & in pain,
 your enemies are gratified.
But when a sage
with a sense for determining what is his aim
doesn't waver in the face of misfortune,
 his enemies are pained,
seeing his face unchanged, as of old.
Where & however an aim is accomplished
through eulogies, chants, good sayings,
 donations, & family customs,
follow them diligently there & that way.

But if you discern that your own aim
 or that of others
 is not gained in this way,
acquiesce [to the nature of things]
unsorrowing, with the thought:
 'What important work
 am I doing now?'

See also: SN XLVII.13; Ud V.1; Ud VIII.8; Sn III.8; Thig III.5; Thig VI.1

V.51 Obstacles

On one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's Monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks replied to the Blessed One.

The Blessed One said: "These five are obstacles, hindrances that overwhelm awareness and weaken discernment. Which five?

"Sensual desire is an obstacle, a hindrance that overwhelms awareness and weakens discernment. Ill will ... Sloth & drowsiness ... Restlessness & anxiety ... Uncertainty is an obstacle, a hindrance that overwhelms awareness and weakens discernment. These are the five obstacles, hindrances that overwhelm awareness and weaken discernment. And when a monk has not abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is without strength and weak in discernment: for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision: that is impossible.

"Suppose there were a river, flowing down from the mountains—going far, its current swift, carrying everything with it—and a man would open channels leading away from it on both sides, so that the current in the middle of the river would be dispersed, diffused, & dissipated; it wouldn't go far, its current wouldn't be swift, and it wouldn't carry everything with it. In the same way, when a monk has not abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is without strength and weak in discernment for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision: that is impossible.

"Now, when a monk has abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is strong in discernment: for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision: that is possible.

"Suppose there were a river, flowing down from the mountains—going far, its current swift, carrying everything with it—and a man would close the channels leading away from it on both sides, so that the current in the middle of the river would be undispersed, undiffused, & undissipated; it would go far, its current swift, carrying everything with it. In the same way, when a monk has abandoned these five obstacles, hindrances that overwhelm

awareness and weaken discernment, when he is strong in discernment: for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision: that is possible."

See also: DN 2; SN XLVI.51; AN IX.64

V.53 Factors (for Exertion)

"These are the five factors for exertion. Which five?

"There is the case where a monk has conviction, is convinced of the Tathāgata's Awakening: 'Indeed, the Blessed One is pure & rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.'

"He is free from illness & discomfort, endowed with good digestion—not too cold, not too hot, of moderate strength—fit for exertion.

"He is neither fraudulent nor deceitful. He declares himself to the Teacher or to his wise friends in the holy life in line with what he actually is.

"He keeps his energy aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities.

"He is discerning, endowed with discernment leading to the arising of the goal—noble, penetrating, leading to the right ending of stress.

"These are the five factors for exertion."

See also: AN VIII.80; Sn III.2; Thag I.39

V.57 Subjects for Contemplation

"There are these five facts that one should reflect on often, whether one is a woman or a man, lay or ordained. Which five?

"I am subject to aging, have not gone beyond aging.' This is the first fact that one should reflect on often

"I am subject to illness, have not gone beyond illness'

"I am subject to death, have not gone beyond death'

"I will grow different, separate from all that is dear & appealing to me'

"I am the owner of my actions (*kamma*), heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir'

"These are the five facts that one should reflect on often, whether one is a woman or a man, lay or ordained.

"Now, based on what line of reasoning should one often reflect... that 'I am subject to aging, have not gone beyond aging'? There are beings who are intoxicated with a [typical] youth's intoxication with youth. Because of that intoxication with youth, they conduct themselves in a bad way in body...in speech...and in mind. But when they often reflect on that fact, that youth's intoxication with youth will either be entirely abandoned or grow weaker....

"Now, based on what line of reasoning should one often reflect... that 'I am subject to illness, have not gone beyond illness'? There are beings who are intoxicated with a [typical] healthy person's intoxication with health. Because of that intoxication with health, they conduct themselves in a bad way in body...in speech...and in mind. But when they often reflect on that fact, that healthy person's intoxication with health will either be entirely abandoned or grow weaker....

"Now, based on what line of reasoning should one often reflect... that 'I am subject to death, have not gone beyond death'? There are beings who are intoxicated with a [typical] living person's intoxication with life. Because of that intoxication with life, they conduct themselves in a bad way in body...in speech...and in mind. But when they often reflect on that fact, that living person's intoxication with life will either be entirely abandoned or grow weaker....

"Now, based on what line of reasoning should one often reflect... that 'I will grow different, separate from all that is dear & appealing to me'? There are beings who feel desire & passion for the things they find dear & appealing. Because of that passion, they conduct themselves in a bad way in body...in speech...and in mind. But when they often reflect on that fact, that desire & passion for the things they find dear & appealing will either be entirely abandoned or grow weaker....

"Now, based on what line of reasoning should one often reflect... that 'I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir'? There are beings who conduct themselves in a bad way in body...in speech...and in mind. But when they often reflect on that fact, that bad conduct in body, speech, & mind will either be entirely abandoned or grow weaker....

"Now, a disciple of the noble ones considers this: 'I am not the only one subject to aging, who has not gone beyond aging. To the extent that there are beings—past & future, passing away & re-arising—all beings are subject to aging, have not gone beyond aging.' When he/she often reflects on this, the [factors of the] path take birth. He/she sticks with that path, develops it, cultivates it. As he/she sticks with that path, develops it, & cultivates it, the fetters are abandoned, the obsessions destroyed.

"Further, a disciple of the noble ones considers this: 'I am not the only one subject to illness, who has not gone beyond illness'.... 'I am not the only one subject to death, who has not gone beyond death'.... 'I am not the only one who will grow different, separate from all that is dear & appealing to me'....

"A disciple of the noble ones considers this: 'I am not the only one who is the owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator; who—whatever I do, for good or for evil, to that will I fall heir. To the extent that there are beings—past & future, passing away & re-arising—all beings are the owners of their actions, heir to their actions, born of their actions, related through their actions, and have their actions as their arbitrator. Whatever they do, for good or for evil, to that will they fall heir.' When he/she often reflects on this, the [factors of the] path take birth. He/she sticks with that path, develops it, cultivates it. As he/she sticks with that path, develops it, & cultivates it, the fetters are abandoned, the obsessions destroyed."

"Subject to birth, subject to aging,
 subject to death,
 ordinary people
 are repelled by those who suffer
 from that to which they are subject.
 And if I were to be repelled
 by beings subject to these things,

it would not be fitting for me,
living as they do."

As I maintained this attitude—
knowing the Dhamma
without acquisitions—
I overcame all intoxication
with health, youth, & life
as one who sees
renunciation as security,
rest.

For me, energy arose,
Unbinding was clearly seen.
There's now no way
I could partake of sensuality.
Having followed the celibate life,
I will not return."

See also: AN III.39; AN X.48

V.64 Growth

This discourse helps to explain why, in the pre-modern period, Theravada countries enjoyed the world's highest female literacy rates.

"A female disciple of the noble ones who grows in terms of these five types of growth grows in the noble growth, grasps hold of what is essential, what is excellent in the body. Which five? She grows in terms of conviction, in terms of virtue, in terms of learning, in terms of generosity, in terms of discernment. Growing in terms of these five types of growth, the female disciple of the noble ones grows in the noble growth, grasps hold of what is essential, what is excellent in the body.

"Growing in conviction & virtue,
discernment, generosity, & learning,
a virtuous female lay disciple
such as this
takes hold of the essence within herself."

See also: AN VII.6; AN VIII.54

V.73 One Who Dwells in the Dhamma

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "'One who dwells in the Dhamma, one who dwells in the Dhamma': thus it is said, lord. To what extent is a bhikkhu one who dwells in the Dhamma?"

"Monk, there is the case where a monk studies the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions [the earliest classifications of the Buddha's teachings]. He spends the day in Dhamma-study. He neglects seclusion. He doesn't commit himself to internal tranquility of awareness. This is called a monk who is keen on study, not one who dwells in the Dhamma.

"Then there is the case where a monk takes the Dhamma as he has heard & studied it and teaches it in full detail to others. He spends the day in Dhamma-description. He neglects seclusion. He doesn't commit himself to internal tranquility of awareness. This is called a monk who is keen on description, not one who dwells in the Dhamma.

"Then there is the case where a monk takes the Dhamma as he has heard & studied it and recites it in full detail. He spends the day in Dhamma-recitation. He neglects seclusion. He doesn't commit himself to internal tranquility of awareness. This is called a monk who is keen on recitation, not one who dwells in the Dhamma.

"Then there is the case where a monk takes the Dhamma as he has heard & studied it and thinks about it, evaluates it, and examines it with his intellect. He spends the day in Dhamma-thinking. He neglects seclusion. He doesn't commit himself to internal tranquility of awareness. This is called a monk who is keen on thinking, not one who dwells in the Dhamma.

"Then there is the case where a monk studies the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions [the earliest classifications of the Buddha's teachings]. He doesn't spend the day in Dhamma-study. He doesn't neglect seclusion. He commits himself to internal tranquility of awareness. This is called a monk who dwells in the Dhamma.

"Now, monk, I have taught you the person who is keen on study, the one who is keen on description, the one who is keen on recitation, the one who is keen on thinking, and the one who dwells in the Dhamma. Whatever a teacher should do—seeking the welfare of his disciples, out of sympathy for them—that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhāna, monk. Don't be heedless. Don't later fall into regret. This is our message to you."

See also: AN VII.64

V.75 The Warrior (1)

This discourse is addressed to monks, and deals with their battle to maintain their celibacy and to come out victorious in the practice. The Buddha compares the victorious monk to a victorious warrior, an analogy that was probably intended to appeal to the monks' masculine pride (see AN VII.48). In this analogy, a celibate is not a wimp, but is instead a warrior to the highest degree. Because the first confrontation for a man trying to maintain his celibacy involves his attraction to women, women play the role of first-line enemy in this discourse. Unfortunately, we have no record of how the Buddha advised his nun followers on how to maintain their celibacy, so we don't know if he would have used a woman-warrior analogy when teaching them to resist their attraction to men, or if he would have replaced it with another analogy to appeal more specifically to their feminine pride (again, see AN VII.48). However, there are discourses in the Pali Canon that depict nuns as successfully maintaining their celibacy when confronted by men in the forest. A prime example is Thig XIV; other examples of nuns resisting temptation are in the Bhikkhuni Saṃyutta. Ultimately, of course, the true enemy lies, not without, but within. This why the monk in this discourse has to go off alone and put an end to the fermentation of sensual passion in his own mind before he can be considered truly victorious.

"Monks, there are these five types of warriors who can be found existing in the world. Which five?

"There is the case of a warrior who, on seeing a cloud of dust [stirred up by the enemy army], falters, faints, doesn't steel himself, can't engage in the battle. Some warriors are like this. This is the first type of warrior who can be found existing in the world.

"Then there is the warrior who can handle the cloud of dust, but on seeing the top of the enemy's banner, he falters, faints, doesn't steel himself, can't engage in the battle. Some warriors are like this. This is the second type of warrior who can be found existing in the world.

"Then there is the warrior who can handle the cloud of dust & the top of the enemy's banner, but on hearing the tumult [of the approaching forces], he falters, faints, doesn't steel himself, can't engage in the battle. Some warriors are like this. This is the third type of warrior who can be found existing in the world.

"Then there is the warrior who can handle the cloud of dust, the top of the enemy's banner, & the tumult, but when in hand-to-hand combat he is struck and falls wounded. Some warriors are like this. This is the fourth type of warrior who can be found existing in the world.

"Then there is the warrior who can handle the cloud of dust, the top of the enemy's banner, the tumult, & the hand-to-hand combat. On winning the battle, victorious in battle, he comes out at the very head of the battle. Some warriors are like this. This is the fifth type of warrior who can be found existing in the world.

"These are the five types of warriors who can be found existing in the world.

"In the same way, monks, there are these five warrior-like people who can be found existing among the monks. Which five?

[1] "There is the case of the monk who, on seeing a cloud of dust, falters, faints, doesn't steel himself, can't continue in the celibate life. Declaring his weakness in the training, he leaves the training and returns to the lower life. What is the cloud of dust for him? There is the case of the monk who hears, 'In that village or town over there is a woman or girl who is shapely, good-looking, charming, endowed with the foremost lotus-like complexion.' On hearing this, he falters, faints, doesn't steel himself, can't continue in the celibate life. Declaring his weakness in the training, he leaves the training and returns to the lower life. That, for him, is the cloud of dust. This person, I tell you, is like the warrior who, on seeing a cloud of dust, falters, faints, doesn't steel himself, can't engage in the battle. Some people are like this. This is the first type of warrior-like person who can be found existing among the monks.

[2] "Then there is the case of the monk who can handle the cloud of dust, but on seeing the top of the enemy's banner, he

falters, faints, doesn't steel himself, can't continue in the celibate life. Declaring his weakness in the training, he leaves the training and returns to the lower life. What is the top of the banner for him? There is the case of the monk who not only hears that 'In that village or town over there is a woman or girl who is shapely, good-looking, charming, endowed with the foremost lotus-like complexion.' He sees for himself that in that village or town over there is a woman or girl who is shapely, good-looking, charming, endowed with the foremost lotus-like complexion. On seeing her, he falters, faints, doesn't steel himself, can't continue in the celibate life. Declaring his weakness in the training, he leaves the training and returns to the lower life. That, for him, is the top of the banner. This person, I tell you, is like the warrior who can handle the cloud of dust, but on seeing the top of the enemy's banner, he falters, faints, doesn't steel himself, can't engage in the battle. Some people are like this. This is the second type of warrior-like person who can be found existing among the monks.

[3] "Then there is the case of the monk who can handle the cloud of dust & the top of the enemy's banner, but on hearing the tumult [of the approaching forces], he falters, faints, doesn't steel himself, can't continue in the celibate life. Declaring his weakness in the training, he leaves the training and returns to the lower life. What is the tumult for him? There is the case of the monk who has gone to the wilderness, to the foot of a tree, or to an empty building. A woman approaches him and giggles at him, calls out to him, laughs aloud, & teases him. On being giggled at, called out to, laughed at, & teased by the woman, he falters, faints, doesn't steel himself, can't continue in the celibate life. Declaring his weakness in the training, he leaves the training and returns to the lower life. That, for him, is the tumult. This person, I tell you, is like the warrior who can handle the cloud of dust & the top of the enemy's banner, but on hearing the tumult he falters, faints, doesn't steel himself, can't engage in the battle. Some people are like this. This is the third type of warrior-like person who can be found existing among the monks.

[4] "Then there is the case of the monk who can handle the cloud of dust, the top of the enemy's banner, & the tumult, but when in hand-to-hand combat he is struck and falls wounded. What is the hand-to-hand combat for him? There is the case of the monk who has gone to the wilderness, to the foot of a tree, or to an empty building. A woman approaches him and sits down

right next to him, lies down right next to him, throws herself all over him. When she sits down right next to him, lies down right next to him, and throws herself all over him, he—without renouncing the training, without declaring his weakness—engages in sexual intercourse. This, for him, is hand-to-hand combat. This person, I tell you, is like the warrior who can handle the cloud of dust, the top of the enemy's banner, & the tumult, but when in hand-to-hand combat he is struck and falls wounded. Some people are like this. This is the fourth type of warrior-like person who can be found existing among the monks.

[5] "Then there is the case of the monk who can handle the cloud of dust, the top of the enemy's banner, the tumult, & hand-to-hand combat. On winning the battle, victorious in battle, he comes out at the very head of the battle. What is victory in the battle for him? There is the case of the monk who has gone to the wilderness, to the foot of a tree, or to an empty dwelling. A woman approaches him and sits down right next to him, lies down right next to him, throws herself all over him. When she sits down right next to him, lies down right next to him, and throws herself all over him, he extricates himself, frees himself, and goes off where he will.

"He resorts to a secluded dwelling place: the wilderness, the foot of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a haystack. Having gone to the wilderness, the foot of a tree, or an empty building, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will & anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth & drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth & drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness & anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful mental qualities. He cleanses his mind of uncertainty.

"Having abandoned these five hindrances, corruptions of awareness that weaken discernment, then—quite withdrawn

from sensuality, withdrawn from unskillful (mental) qualities—he enters & remains in the first jhāna: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thought & evaluation, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains in equanimity, mindful & fully aware, and physically sensitive of pleasure. He enters & remains in the third jhāna, of which the noble ones declare, ‘Equanimous & mindful, he has a pleasurable abiding.’ With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

“With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it is actually present, that ‘This is stress ... This is the origination of stress ... This is the cessation of stress ... This is the way leading to the cessation of stress ... These are mental fermentations ... This is the origination of fermentations ... This is the cessation of fermentations ... This is the way leading to the cessation of fermentations.’ His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, ‘Released.’ He discerns that ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’

“This, for him, is victory in the battle. This person, I tell you, is like the warrior who can handle the cloud of dust, the top of the enemy’s banner, the tumult, & hand-to-hand combat. On winning the battle, victorious in battle, he comes out at the very head of the battle. Some people are like this. This is the fifth type of warrior-like person who can be found existing among the monks.

“These are the five warrior-like people who can be found existing among the monks.”

V.76 The Warrior (2)

See the introduction to the preceding discourse.

"Monks, there are these five types of warriors who can be found existing in the world. Which five?

"There is the case of a warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents strike him down and finish him off. Some warriors are like this. This is the first type of warrior who can be found existing in the world.

"Then there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives. But while he is being taken to his relatives, before he has reached them he dies along the way. Some warriors are like this. This is the second type of warrior who can be found existing in the world.

"Then there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives, who nurse him and care for him, but he dies of that injury. Some warriors are like this. This is the third type of warrior who can be found existing in the world.

"Then there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives. His relatives nurse him and care for him, and he recovers from his injury. Some warriors are like this. This is the fourth type of warrior who can be found existing in the world.

"Then there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. On winning the battle, victorious in battle, he comes out at the very head of the battle. Some warriors are like this. This is the fifth type of warrior who can be found existing in the world.

"These are the five types of warriors who can be found existing in the world.

"In the same way, monks, there are these five warrior-like people who can be found existing among the monks. Which five?

[1] "There is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having put on his robes and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he—without renouncing the training, without declaring his weakness—engages in sexual intercourse. This person, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents strike him down and finish him off. Some people are like this. This is the first type of warrior-like person who can be found existing among the monks.

[2] "Then there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having put on his robes and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he burns in body & mind. The thought occurs to him: 'What if I were to go to the monastery and tell the monks: "Friends, I am assailed by lust, overcome by lust. I can't continue in the celibate life. Declaring my weakness in the training, renouncing the training, I will return to the lower life."' He heads toward the monastery, but before he arrives there, along the way, he declares his weakness in the training, renounces the training, and returns to the lower life. This person, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives. But while he is being taken to his relatives, before he has reached them he dies along the way.

Some people are like this. This is the second type of warrior-like person who can be found existing among the monks.

[3] "Then there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having put on his robes and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he burns in body & mind. The thought occurs to him: 'What if I were to go to the monastery and tell the monks: "Friends, I am assailed by lust, overcome by lust. I can't continue in the celibate life. Declaring my weakness in the training, renouncing the training, I will return to the lower life."' Going to the monastery, he tells the monks, 'Friends, I am assailed by lust, overcome by lust. I can't continue in the celibate life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.'

"Then his companions in the celibate life admonish & instruct him, 'Friend, the Blessed One has said that sensual pleasures are of little satisfaction, of much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a chain of bones—of much stress, much despair, & greater drawbacks. He has compared sensual pleasures to a lump of flesh ... a grass torch ... a pit of glowing embers ... a dream ... borrowed goods ... the fruits of a tree ... a slaughterhouse ... spears & swords ... a poisonous snake—of much stress, much despair, & greater drawbacks. Find delight, friend, in the celibate life. Don't declare your weakness in the training, renounce the training, or return to the lower life.'

"Thus admonished & instructed by his companions in the celibate life, he says, 'Even though the Blessed One has said that sensual pleasures are of little satisfaction, of much stress, much despair, & greater drawbacks, still I can't continue in the celibate life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.' So he declares his weakness in the training, renounces the training, and returns to the lower life. This person, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives, who

nurse him and care for him, but he dies of that injury. Some people are like this. This is the third type of warrior-like person who can be found existing among the monks.

[4] "Then there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having put on his robes and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he burns in body & mind. The thought occurs to him: 'What if I were to go to the monastery and tell the monks: "Friends, I am assailed by lust, overcome by lust. I can't continue in the celibate life. Declaring my weakness in the training, renouncing the training, I will return to the lower life."' Going to the monastery, he tells the monks, 'Friends, I am assailed by lust, overcome by lust. I can't continue in the celibate life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.'

"Then his companions in the celibate life admonish & instruct him, 'Friend, the Blessed One has said that sensual pleasures are of little satisfaction, of much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a chain of bones—of much stress, much despair, & greater drawbacks. He has compared sensual pleasures to a lump of flesh ... a grass torch ... a pit of glowing embers ... a dream ... borrowed goods ... the fruits of a tree ... a slaughterhouse ... spears & swords ... a poisonous snake—of much stress, much despair, & greater drawbacks. Find delight, friend, in the celibate life. Don't declare your weakness in the training, renounce the training, or return to the lower life.'

"Thus admonished & instructed by his companions in the celibate life, he responds, 'I will strive, friends. I will remember. I will find delight in the celibate life. I won't yet declare my weakness in the training, renounce the training, or return to the lower life.' This person, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives, who nurse him and care for him, and he recovers from his injury.

Some people are like this. This is the fourth type of warrior-like person who can be found existing among the monks.

[5] "Then there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having put on his robes and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind protected, with mindfulness established, with his sense faculties guarded. On seeing a form with the eye, doesn't grasp at any theme or particulars by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear

"On smelling an aroma with the nose

"On tasting a flavor with the tongue

"On touching a tactile sensation with the body

"On cognizing an idea with the intellect, he doesn't grasp at any theme or particulars by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect.

"Returning from his alms round, after his meal, he resorts to a secluded dwelling place: the wilderness, the foot of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a haystack. Having gone to the wilderness, the foot of a tree, or an empty building, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will & anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth & drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth & drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness & anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful mental qualities. He cleanses his mind of uncertainty.

"Having abandoned these five hindrances, corruptions of awareness that weaken discernment, then—quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities—he enters & remains in the first jhāna: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thought & evaluation, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains in equanimity, mindful & fully aware, and physically sensitive of pleasure. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it is actually present, that 'This is stress ... This is the origination of stress ... This is the cessation of stress ... This is the way leading to the cessation of stress ... These are mental fermentations ... This is the origination of fermentations ... This is the cessation of fermentations ... This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This person, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. On winning the battle, victorious in battle, he comes out at the very head of the battle. Some people are like this. This is the fifth type of warrior-like person who can be found existing among the monks.

"These are the five warrior-like people who can be found existing among the monks."

See also: SN I.20; SN XXXV.127; AN IV.181; AN V.139; Thag VII.1

V.77 Future Dangers (1)

"Monks, these five future dangers are just enough, when considered, for a monk living in the wilderness—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. Which five?

"There is the case where a monk living in the wilderness reminds himself of this: 'I am now living alone in the wilderness. While I am living alone in the wilderness a snake might bite me, a scorpion might sting me, a centipede might bite me. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.'

"This is the first future danger that is just enough, when considered, for a monk living in the wilderness—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"Furthermore, the monk living in the wilderness reminds himself of this: 'I am now living alone in the wilderness. While I am living alone in the wilderness, stumbling, I might fall; my food, digested, might trouble me; my bile might be provoked, my phlegm... piercing wind forces (in the body) might be provoked. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.'

"This is the second future danger

"Furthermore, the monk living in the wilderness reminds himself of this: 'I am now living alone in the wilderness. While I am living alone in the wilderness, I might meet up with vicious beasts: a lion or a tiger or a leopard or a bear or a hyena. They might take my life. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.'

"This is the third future danger

"Furthermore, the monk living in the wilderness reminds himself of this: 'I am now living alone in the wilderness. While I

am living alone in the wilderness, I might meet up with youths on their way to committing a crime or on their way back. They might take my life. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.'

"This is the fourth future danger

"Furthermore, the monk living in the wilderness reminds himself of this: 'I am now living alone in the wilderness. And in the wilderness are vicious non-human beings (spirits). They might take my life. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.'

"This is the fifth future danger

"These are the five future dangers that are just enough, when considered, for a monk living in the wilderness—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized."

V.78 Future Dangers (2)

"Monks, these five future dangers are just enough, when considered, for a monk—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. Which five?

"There is the case where a monk reminds himself of this: 'At present I am young, black-haired, endowed with the blessings of youth in the first stage of life. The time will come, though, when this body is beset by old age. When one is overcome with old age & decay, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that—endowed with that Dhamma—I will live in peace even when old.'

"This is the first future danger that is just enough, when considered, for a monk—heedful, ardent, & resolute—to live for

the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"Furthermore, the monk reminds himself of this: 'At present I am free from illness & discomfort, endowed with good digestion: not too cold, not too hot, of medium strength & tolerance. The time will come, though, when this body is beset with illness. When one is overcome with illness, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that—endowed with that Dhamma—I will live in peace even when ill.'

"This is the second future danger

"Furthermore, the monk reminds himself of this: 'At present food is plentiful, alms are easy to come by. It is easy to maintain oneself by gleanings & patronage. The time will come, though, when there is famine: Food is scarce, alms are hard to come by, and it is not easy to maintain oneself by gleanings & patronage. When there is famine, people will congregate where food is plentiful. There they will live packed & crowded together. When one is living packed & crowded together, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that—endowed with that Dhamma—I will live in peace even when there is famine.'

"This is the third future danger

"Furthermore, the monk reminds himself of this: 'At present people are in harmony, on friendly terms, without quarreling, like milk mixed with water, viewing one another with eyes of affection. The time will come, though, when there is danger & an invasion of savage tribes. Taking power, they will surround the countryside. When there is danger, people will congregate where it is safe. There they will live packed & crowded together. When one is living packed & crowded together, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the

realization of the as-yet-unrealized, so that—endowed with that Dhamma—I will live in peace even when there is danger.’

“This is the fourth future danger

“Furthermore, the monk reminds himself of this: ‘At present the Saṅgha—in harmony, on friendly terms, without quarreling—lives in comfort with a single recitation. The time will come, though, when the Saṅgha splits. When the Saṅgha is split, it is not easy to pay attention to the Buddha’s teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that—endowed with that Dhamma—I will live in peace even when the Saṅgha is split.’

“This is the fifth future danger

“These are the five future dangers that are just enough, when considered, for a monk—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.”

V.79 Future Dangers (3)

“Monks, these five future dangers, unarisen at present, will arise in the future. Be alert to them and, being alert, work to get rid of them. Which five?

“There will be, in the course of the future, monks undeveloped in bodily conduct, undeveloped in virtue, undeveloped in mind, undeveloped in discernment. They—being undeveloped in bodily conduct, undeveloped in virtue, undeveloped in mind, undeveloped in discernment—will give full ordination to others and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in bodily conduct... virtue... mind... discernment. They—being undeveloped in bodily conduct... virtue... mind... discernment—will give full ordination to still others and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in bodily conduct... virtue... mind... discernment. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

"This, monks, is the first future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"Furthermore, there will be in the course of the future monks undeveloped in bodily conduct, undeveloped in virtue, undeveloped in mind, undeveloped in discernment. They—being undeveloped in bodily conduct, undeveloped in virtue, undeveloped in mind, undeveloped in discernment—will take on others as students and won't be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in bodily conduct... virtue... mind... discernment. They—being undeveloped in bodily conduct... virtue... mind... discernment—will take on still others as students and won't be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in bodily conduct... virtue... mind... discernment. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

"This, monks, is the second future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"Furthermore, there will be in the course of the future monks undeveloped in bodily conduct... virtue... mind... discernment. They—being undeveloped in bodily conduct... virtue... mind... discernment—when giving a talk on higher Dhamma or a talk composed of questions & answers, will fall into dark mental states without being aware of it. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

"This, monks, is the third future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"Furthermore, there will be in the course of the future monks undeveloped in bodily conduct... virtue... mind... discernment. They—being undeveloped in bodily conduct... virtue.... mind... discernment—will not listen when discourses that are words of the Tathāgata—deep, profound, transcendent, connected with emptiness—are being recited. They will not lend ear, will not set their hearts on knowing them, will not regard these teachings as worth grasping or mastering. But they will listen when discourses that are literary works—the works of poets, elegant in

sound, elegant in rhetoric, the work of outsiders, words of disciples—are recited. They will lend ear and set their hearts on knowing them. They will regard these teachings as worth grasping & mastering. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

“This, monks, is the fourth future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

“Furthermore, there will be in the course of the future monks undeveloped in bodily conduct... virtue... mind... discernment. They—being undeveloped in bodily conduct... virtue... mind... discernment—will become elders living in luxury, lethargic, foremost in falling back, shirking the duties of solitude. They will not make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. They will become an example for later generations, who will become luxurious in their living, lethargic, foremost in falling back, shirking the duties of solitude, and who will not make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

“This, monks, is the fifth future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

“These, monks, are the five future dangers, unarisen at present, that will arise in the future. Be alert to them and, being alert, work to get rid of them.”

See also: SN XX.7; AN VII.56

V.80 Future Dangers (4)

“Monks, these five future dangers, unarisen at present, will arise in the future. Be alert to them and, being alert, work to get rid of them. Which five?

“There will be, in the course of the future, monks desirous of fine robes. They, desirous of fine robes, will neglect the practice of wearing cast-off cloth; will neglect isolated forest & wilderness dwellings; will move to towns, cities, & royal capitals,

taking up residence there. For the sake of a robe they will do many kinds of unseemly, inappropriate things.

"This, monks, is the first future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"Furthermore, in the course of the future there will be monks desirous of fine food. They, desirous of fine food, will neglect the practice of going for alms; will neglect isolated forest & wilderness dwellings; will move to towns, cities, & royal capitals, taking up residence there and searching out the tip-top tastes with the tip of the tongue. For the sake of food they will do many kinds of unseemly, inappropriate things.

"This, monks, is the second future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"Furthermore, in the course of the future there will be monks desirous of fine lodgings. They, desirous of fine lodgings, will neglect the practice of living in the wilds; will neglect isolated forest & wilderness dwellings; will move to towns, cities, & royal capitals, taking up residence there. For the sake of lodgings they will do many kinds of unseemly, inappropriate things.

"This, monks, is the third future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"Furthermore, in the course of the future there will be monks who will live in close association with nuns, female probationers, & female novices. As they interact with nuns, female probationers, & female novices, they can be expected either to lead the celibate life dissatisfied or to fall into one of the grosser offenses, leaving the training, returning to a lower way of life.

"This, monks, is the fourth future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"Furthermore, in the course of the future there will be monks who will live in close association with monastery attendants & novices. As they interact with monastery attendants & novices, they can be expected to live intent on storing up all kinds of possessions and to stake out crops & fields.

"This, monks, is the fifth future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"These, monks, are the five future dangers, unarisen at present, that will arise in the future. Be alert to them and, being alert, work to get rid of them."

See also: SN I.10; AN III.35; AN IV.28; AN VII.56; Ud II.10; Thag I.14; Thag I.41; Thag I.49; Thag XVIII; Thig V.6

V.96 One Who Retains What He Has Heard

"Endowed with five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked [release]. Which five?

"He is a person who imposes only a little [on others]: one of few duties & projects, easy to support, easily contented with the requisites of life.

"He is a person who eats only a little food, one committed to not indulging his stomach.

"He is a person of only a little sloth, committed to wakefulness.

"He is a person of much learning, who has retained what he heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely complete & pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views.

"He reflects on the mind as it is released.¹

"Endowed with these five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked."

NOTE: 1. When the mind is released from hindrances as it enters concentration, when it is released from the factors of lower levels of concentration as it enters higher levels of concentration, and when it is released from the fetters on reaching Awakening.

See also: MN 118; AN IX.34

V.97 Talk

"Endowed with five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked [release].

Which five?

"He is a person who imposes only a little [on others]....

"He is a person who eats only a little food....

"He is a person of only a little sloth....

"He gets to hear at will, easily & without difficulty, talk that is truly sobering & conducive to the opening of awareness: talk on modesty, contentment, seclusion, non-entanglement, arousing persistence, virtue, concentration, discernment, release, and the knowledge & vision of release.

"He reflects on the mind as it is released.

"Endowed with these five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked."

V.98 Wilderness

"Endowed with five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked [release]. Which five?

"He is a person who imposes only a little [on others]....

"He is a person who eats only a little food....

"He is a person of only a little sloth....

"He lives in the wilderness, in an isolated dwelling place.

"He reflects on the mind as it is released .

"Endowed with these five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked."

V.114 At Andhakavinda

On one occasion the Blessed One was staying among the Magadhans at Andhakavinda. Then Ven. Ānanda went to him and, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him, "Ānanda, the new monks—those who have not long gone forth, who are newcomers in this Dhamma & Vinaya—should be encouraged, exhorted, and established in these five things. Which five?

"Come, friends, be virtuous. Dwell restrained in accordance with the Pātimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.' Thus they should be

encouraged, exhorted, & established in restraint in accordance with the Pāṭimokkha.

“Come, friends, dwell with your sense faculties guarded, with mindfulness as your protector, with mindfulness as your chief, with your intellect self-protected, endowed with an awareness protected by mindfulness.’ Thus they should be encouraged, exhorted, & established in restraint of the senses.

“Come, friends, speak only a little, place limits on your conversation.’ Thus they should be encouraged, exhorted, & established in limited conversation.

“Come, friends, dwell in the wilderness. Resort to remote wilderness & forest dwellings.’ Thus they should be encouraged, exhorted, & established in physical seclusion.

“Come, friends, develop right view. Be endowed with right vision.’ Thus they should be encouraged, exhorted, & established in right vision.

“New monks—those who have not long gone forth, who are newcomers in this Dhamma & Vinaya—should be encouraged, exhorted, and established in these five things.”

See also: SN I.20; SN XXII.122; SN XXXV.127; AN V.73; AN V.80; AN V.140; AN X.48; AN X.69; Sn IV.14; Thag III.5; Thag XVIII

V.121 To a Sick Man

I have heard that on one occasion the Blessed One was staying near Vesāli, in the Great Forest, at the Gabled Pavilion. Then, in the late afternoon, he left his seclusion and went to the sick ward, where he saw a monk who was weak & sickly. Seeing him, he sat down on a prepared seat. As he was sitting there, he addressed the monks: “When these five things don’t leave a monk who is weak & sickly, it can be expected of him that, before long—with the ending of the fermentations—he will enter & remain in the fermentation-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now. Which five?

“There is the case where a monk [1] remains focused on unattractiveness with regard to the body, [2] is percipient of foulness with regard to food, [3] is percipient of distaste with regard to every world, [4] is percipient of the undesirability of

all fabrications, and [5] has the perception of death well established within himself.

"When these five things don't leave a monk who is weak & sickly, it can be expected of him that, before long—with the ending of the fermentations—he will enter & remain in the fermentation-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now."

See also: SN XXXVI.7; SN XLVI.14; AN X.60

V.129 In Agony

This discourse lists the five grave deeds that are said to prevent one's chances of attaining any of the noble attainments in this lifetime. People who commit them fall—immediately at the moment of death—into hell. No help from outside is able to mitigate the sufferings they will endure in hell, and thus they are said to be incurable. Only when the results of these deeds have worked themselves out will they be released from hell. Even if they return to the human plane, they will continue to suffer the consequences of their deeds. For example, Ven. Moggallāna, one of the Buddha's foremost disciples, killed his parents many aeons ago, and the results of that deed pursued him even through his final lifetime, when he was beaten to death.

"There are these five inhabitants of the states of deprivation, inhabitants of hell, who are in agony & incurable. Which five? One who has killed his/her mother, one who has killed his/her father, one who has killed an arahant, one who—with a corrupted mind—has caused the blood of a Tathāgata to flow, and one who has caused a split in the Saṅgha. These are the five inhabitants of the states of deprivation, inhabitants of hell, who are in agony & incurable."

V.139 Not Resilient

"Endowed with five qualities, monks, a king's elephant is not worthy of a king, is not a king's asset, does not count as a very limb of his king. Which five? There is the case where a king's elephant is not resilient to sights, not resilient to sounds, not resilient to aromas, not resilient to flavors, not resilient to tactile sensations.

"And how is a king's elephant not resilient to sights? There is the case where a king's elephant, having gone into battle, sees a troop of elephants, a troop of cavalry, a troop of chariots, a troop of foot soldiers, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to sights.

"And how is a king's elephant not resilient to sounds? There is the case where a king's elephant, having gone into battle, hears the sound of elephants, the sound of cavalry, the sound of chariots, the sound of foot soldiers, the resounding din of drums, cymbals, conchs, & tom-toms, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to sounds.

"And how is a king's elephant not resilient to aromas? There is the case where a king's elephant, having gone into battle, smells the stench of the urine & feces of those pedigreed royal elephants who are at home in the battlefield, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to aromas.

"And how is a king's elephant not resilient to flavors? There is the case where a king's elephant, having gone into battle, goes without his ration of grass & water for one day, two days, three days, four days, five, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to flavors.

"And how is a king's elephant not resilient to tactile sensations? There is the case where a king's elephant, having gone into battle, is pierced by a flight of arrows, two flights, three flights, four flights, five flights of arrows, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to tactile sensations.

"Endowed with these five qualities, monks, a king's elephant is not worthy of a king, is not a king's asset, does not count as a very limb of his king.

"In the same way, a monk endowed with five qualities is not deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, nor is he an unexcelled field of merit for the world. Which five? There is the case where a monk is not resilient to sights, not resilient to sounds, not resilient to aromas, not resilient to flavors, not resilient to tactile sensations.

"And how is a monk not resilient to sights? There is the case where a monk, on seeing a sight with the eye, feels passion for a

sight that incites passion and cannot center his mind. This is how a monk is not resilient to sights.

"And how is a monk not resilient to sounds? There is the case where a monk, on hearing a sound with the ear, feels passion for a sound that incites passion and cannot center his mind. This is how a monk is not resilient to sounds.

"And how is a monk not resilient to aromas? There is the case where a monk, on smelling an aroma with the nose, feels passion for an aroma that incites passion and cannot center his mind. This is how a monk is not resilient to aromas.

"And how is a monk not resilient to flavors? There is the case where a monk, on tasting a flavor with the tongue, feels passion for a flavor that incites passion and cannot center his mind. This is how a monk is not resilient to flavors.

"And how is a monk not resilient to tactile sensations? There is the case where a monk, on touching a tactile sensation with the body, feels passion for a tactile sensation that incites passion and cannot center his mind. This is how a monk is not resilient to tactile sensations.

"Endowed with these five qualities, a monk is not deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, nor is he an unexcelled field of merit for the world.

"Now, a king's elephant endowed with five qualities is worthy of a king, is a king's asset, counts as a very limb of his king. Which five? There is the case where a king's elephant is resilient to sights, resilient to sounds, resilient to aromas, resilient to flavors, resilient to tactile sensations.

"And how is a king's elephant resilient to sights? There is the case where a king's elephant, having gone into battle, sees a troop of elephants, a troop of cavalry, a troop of chariots, a troop of foot soldiers, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to sights.

"And how is a king's elephant resilient to sounds? There is the case where a king's elephant, having gone into battle, hears the sound of elephants, the sound of cavalry, the sound of chariots, the sound of foot soldiers, the resounding din of drums, cymbals, conchs, & tom-toms, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to sounds.

"And how is a king's elephant resilient to aromas? There is the case where a king's elephant, having gone into battle, smells

the stench of the urine & feces of those pedigreed royal elephants who are at home in the battlefield, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is not resilient to aromas.

"And how is a king's elephant resilient to flavors? There is the case where a king's elephant, having gone into battle, goes without his ration of grass & water for one day, two days, three days, four days, five, but doesn't falter or faint; he steels himself and engages in the battle. This is how a king's elephant is resilient to flavors.

"And how is a king's elephant resilient to tactile sensations? There is the case where a king's elephant, having gone into battle, is pierced by a flight of arrows, two flights, three flights, four flights, five flights of arrows, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to tactile sensations.

"Endowed with these five qualities, monks, a king's elephant is worthy of a king, is a king's asset, counts as a very limb of his king.

"In the same way, a monk endowed with five qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which five? There is the case where a monk is resilient to sights, resilient to sounds, resilient to aromas, resilient to flavors, resilient to tactile sensations.

"And how is a monk resilient to sights? There is the case where a monk, on seeing a sight with the eye, feels no passion for a sight that incites passion and can center his mind. This is how a monk is resilient to sights.

"And how is a monk resilient to sounds? There is the case where a monk, on hearing a sound with the ear, feels no passion for a sound that incites passion and can center his mind. This is how a monk is resilient to sounds.

"And how is a monk resilient to aromas? There is the case where a monk, on smelling an aroma with the nose, feels no passion for an aroma that incites passion and can center his mind. This is how a monk is resilient to aromas.

"And how is a monk resilient to flavors? There is the case where a monk, on tasting a flavor with the tongue, feels no passion for a flavor that incites passion and can center his mind. This is how a monk is resilient to flavors.

"And how is a monk resilient to tactile sensations? There is the case where a monk, on touching a tactile sensation with the body,

feels no passion for a tactile sensation that incites passion and can center his mind. This is how a monk is resilient to tactile sensations.

"Endowed with these five qualities, a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

See also: AN V.75-76

V.140 The Listener

"Endowed with five qualities, a king's elephant is worthy of a king, is a king's asset, counts as a very limb of his king. Which five? There is the case where a king's elephant is a listener, a destroyer, a protector, an endurer, and a goer.

"And how is a king's elephant a listener? There is the case where, whenever the tamer of tamable elephants gives him a task, then—regardless of whether he has or hasn't done it before—he pays attention, applies his whole mind, and lends ear. This is how a king's elephant is a listener.

"And how is a king's elephant a destroyer? There is the case where a king's elephant, having gone into battle, destroys an elephant together with its rider, destroys a horse together with its rider, destroys a chariot together with its driver, destroys a foot soldier. This is how a king's elephant is a destroyer.

"And how is a king's elephant a protector? There is the case where a king's elephant, having gone into battle, protects his forequarters, protects his hindquarters, protects his forefeet, protects his hindfeet, protects his head, protects his ears, protects his tusks, protects his trunk, protects his tail, protects his rider. This is how a king's elephant is a protector.

"And how is a king's elephant an endurer? There is the case where a king's elephant, having gone into battle, endures blows from spears, swords, arrows, & axes; he endures the resounding din of drums, cymbals, conchs, & tom-toms. This is how a king's elephant is an endurer.

"And how is a king's elephant a goer? There is the case where—in whichever direction the tamer of tamable elephants sends him, regardless of whether he has or hasn't gone there before—a king's elephant goes there right away. This is how a king's elephant is a goer.

"Endowed with these five qualities, a king's elephant is worthy of a king, is a king's asset, counts as a very limb of his king.

"In the same way, a monk endowed with five qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which five? There is the case where a monk is a listener, a destroyer, a protector, an endurer, and a goer.

"And how is a monk a listener? There is the case where, when the Dhamma & Vinaya declared by the Tathāgata is being taught, a monk pays attention, applies his whole mind, and lends ear to the Dhamma. This is how a monk is a listener.

"And how is a monk a destroyer? There is the case where a monk doesn't tolerate an arisen thought of sensuality. He abandons it, destroys it, dispels it, & wipes it out of existence. He doesn't tolerate an arisen thought of ill will ... an arisen thought of cruelty ... He doesn't tolerate arisen evil, unskillful mental qualities. He abandons them, destroys them, dispels them, & wipes them out of existence. This is how a monk is a destroyer.

"And how is a monk a protector? There is the case where a monk, on seeing a form with the eye, doesn't grasp at any theme or particulars by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear

"On smelling an aroma with the nose

"On tasting a flavor with the tongue

"On touching a tactile sensation with the body

"On cognizing an idea with the intellect, he doesn't grasp at any theme or particulars by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect.

"This is how a monk is a protector.

"And how is a monk an endurer? There is the case where a monk is resilient to cold, heat, hunger, & thirst; the touch of flies, mosquitoes, wind, sun, & reptiles; ill-spoken, unwelcome words & bodily feelings that, when they arise, are painful, rack-ing, sharp, piercing, disagreeable, displeasing, & menacing to life. This is how a monk is an endurer.

"And how is a monk a goer? There is the case where a monk goes right away to that direction to which he has never been before in the course of this long stretch of time—in other words, to the resolution of all fabrications, the relinquishment of all acquisitions, the ending of craving, dispassion, cessation, Unbinding. This is how a monk is a goer.

"Endowed with these five qualities a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

See also: MN 61; AN V.75-76; Thag XVIII

V.159 Udāyin (On Teaching the Dhamma)

I have heard that on one occasion the Blessed One was staying at Kosambī, in Ghosita's Park. Now at that time Ven. Udāyin was sitting surrounded by a large assembly of householders, teaching the Dhamma. Ven. Ānanda saw Ven. Udāyin sitting surrounded by a large assembly of householders, teaching the Dhamma, and on seeing him went to the Blessed One. On arrival, he bowed down to the Blessed One and sat to one side. As he was sitting there he said to the Blessed One: "Ven. Udāyin, lord, is sitting surrounded by a large assembly of householders, teaching the Dhamma."

"It's not easy to teach the Dhamma to others, Ānanda. The Dhamma should be taught to others only when five qualities are established within the person teaching. Which five?

"[1] The Dhamma should be taught with the thought, 'I will speak step-by-step.'

"[2] The Dhamma should be taught with the thought, 'I will speak explaining the sequence [of cause & effect].'

"[3] The Dhamma should be taught with the thought, 'I will speak out of compassion.'

"[4] The Dhamma should be taught with the thought, 'I will speak not for the purpose of material reward.'

"[5] The Dhamma should be taught with the thought, 'I will speak without disparaging myself or others.'

"It's not easy to teach the Dhamma to others, Ānanda. The Dhamma should be taught to others only when these five qualities are established within the person teaching."

See also: AN V.202; AN VI.86-88

V.175 *The Outcaste*

This discourse lists—first in negative and then in positive form—the basic requirements for being a Buddhist lay follower in good standing.

“Endowed with these five qualities, a lay follower is an outcaste of a lay follower, a stain of a lay follower, a dregs of a lay follower. Which five? He/she doesn’t have conviction [in the Buddha’s Awakening]; is unvirtuous; is eager for protective charms & ceremonies; trusts protective charms & ceremonies, not kamma; and searches for recipients of his/her offerings outside (of the Saṅgha), and gives offerings there first. Endowed with these five qualities, a lay follower is an outcaste of a lay follower, a stain of a lay follower, a dregs of a lay follower.

“Endowed with these five qualities, a lay follower is a jewel of a lay follower, a lotus of a lay follower, a fine flower of a lay follower. Which five? He/she has conviction; is virtuous; is not eager for protective charms & ceremonies; trusts kamma, not protective charms & ceremonies; doesn’t search for recipients of his/her offerings outside, and gives offerings here first. Endowed with these five qualities, a lay follower is a jewel of a lay follower, a lotus of a lay follower, a fine flower of a lay follower.”

See also: SN III.24; AN V.179; AN VIII.26; AN VIII.54; AN X.176

V.176 *Rapture*

Then Anāthapiṇḍika the householder, surrounded by about 500 lay followers, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him, “Householder, you have provided the Community of monks with robes, alms food, lodgings, & medicinal requisites for the sick, but you shouldn’t rest content with the thought, ‘We have provided the Community of monks with robes, alms food, lodgings, & medicinal requisites for the sick.’ So you should train yourself, ‘Let’s periodically enter & remain in seclusion & rapture.’ That’s how you should train yourself.” When this was said, Ven. Sāriputta said to the Blessed One, “It’s amazing, lord. It’s astounding, how well put that was by the

Blessed One: 'Householder, you have provided the Community of monks with robes, alms food, lodgings, & medicinal requisites for the sick, but you shouldn't rest content with the thought, "We have provided the Community of monks with robes, alms food, lodgings, & medicinal requisites for the sick." So you should train yourself, "Let's periodically enter & remain in seclusion & rapture." That's how you should train yourself.'

"Lord, when a disciple of the noble ones enters & remains in seclusion & rapture, there are five possibilities that do not exist at that time: The pain & distress dependent on sensuality do not exist at that time. The pleasure & joy dependent on sensuality do not exist at that time. The pain & distress dependent on what is unskillful do not exist at that time. The pleasure & joy dependent on what is unskillful do not exist at that time. The pain & distress dependent on what is skillful do not exist at that time. When a disciple of the noble ones enters & remains in seclusion & rapture, these five possibilities do not exist at that time."

[The Blessed One said:] "Excellent, Sāriputta. Excellent. When a disciple of the noble ones enters & remains in seclusion & rapture, there are five possibilities that do not exist at that time: The pain & distress dependent on sensuality do not exist at that time. The pleasure & joy dependent on sensuality do not exist at that time. The pain & distress dependent on what is unskillful do not exist at that time. The pleasure & joy dependent on what is unskillful do not exist at that time. The pain & distress dependent on what is skillful do not exist at that time. When a disciple of the noble ones enters & remains in seclusion & rapture, these five possibilities do not exist at that time."

V.177 Business (Wrong Livelihood)

"Monks, a lay follower should not engage in five types of business. Which five? Business in weapons, business in living beings, business in meat, business in intoxicants, and business in poison.

"These are the five types of business a lay follower should not engage in."

V.179 *The Householder*

Then Anāthapiṇḍika the householder, surrounded by about 500 lay followers, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. So the Blessed One said to Ven. Sāriputta: "Sāriputta, when you know of a householder clothed in white, that he is restrained in terms of the five training rules and that he obtains at will, without difficulty, without hardship, four pleasant mental abidings in the here & now, then if he wants he may state about himself: 'Hell is ended; animal wombs are ended; the state of the hungry shades is ended; states of deprivation, destitution, the bad bourns are ended! I am a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening!'

"Now, in terms of which five training rules is he restrained?

"There is the case where a disciple of the noble ones abstains from taking life, abstains from taking what is not given, abstains from illicit sex, abstains from lying, abstains from distilled & fermented drinks that cause heedlessness.

"These are the five training rules in terms of which he is restrained.

"And which four pleasant mental abidings in the here & now does he obtain at will, without difficulty, without hardship?

"There is the case where the disciple of the noble ones is endowed with unwavering faith in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.' This is the first pleasant mental abiding in the here & now that he has attained, for the purification of the mind that is impure, for the cleansing of the mind that is unclean.

"Furthermore, he is endowed with unwavering faith in the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.' This is the second pleasant mental abiding in the here & now that he has attained, for the purification of the mind that is impure, for the cleansing of the mind that is unclean.

"Furthermore, he is endowed with unwavering faith in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have

practiced well...who have practiced straight-forwardly...who have practiced methodically...who have practiced masterfully—in other words, the four pairs, the eight individuals¹—they are the Saṅgha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.' This is the third pleasant mental abiding in the here & now that he has attained, for the purification of the mind that is impure, for the cleansing of the mind that is unclean.

"Furthermore, he is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration. This is the fourth pleasant mental abiding in the here & now that he has attained, for the purification of the mind that is impure, for the cleansing of the mind that is unclean.

"These are the four pleasant mental abidings in the here & now that he obtains at will, without difficulty, without hardship. "Sāriputta, when you know of a householder clothed in white, that he is restrained in terms of the five training rules and that he obtains at will, without difficulty, without hardship, four pleasant mental abidings in the here & now, then if he wants he may state about himself: 'Hell is ended; animal wombs are ended; the state of the hungry shades is ended; states of deprivation, destitution, the bad bourns are ended! I am a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening!'

"Seeing the danger in hells,
 the wise would shun evils,
 would shun them,
 taking on the noble Dhamma.
 You shouldn't kill living beings
 existing, striving;
 shouldn't grasp what isn't given.
 Content with your own wife,
 don't delight in the wives of others.
 You shouldn't drink drinks,
 distilled, fermented,
 that confuse the mind.
 Recollect
 the self-awakened one.
 Think often
 of the Dhamma.

Develop a mind
 useful, devoid of ill will,
 for the sake of the heavenly world.
 When hoping for merit,
 provide gifts first
 to those peaceful ones, ideal,
 to whom what is offered, given,
 becomes abundant [in fruit].

I will tell you of those peaceful ones,
 Sāriputta.

Listen to me.

In a herd of cattle,
 whether black, white,
 ruddy, brown,
 dappled, uniform,
 or pigeon gray:
 if a bull is born—
 tame, enduring,
 consummate in strength,
 & swift—
 people yoke him to burdens,
 regardless of his color.
 In the same way,
 wherever one is born
 among human beings—
 noble warriors, priests,
 merchants, workers,
 outcastes, or scavengers—

if one is tame, with good practices,
 righteous, consummate in virtue,
 a speaker of truth, with conscience at heart,
 one

who's abandoned	birth & death,
completed	the celibate life
put down	the burden,
done	the task

fermentation-free,	
gone beyond	all dhammas,
through lack of clinging	unbound:

offerings to this spotless field
bear an abundance of fruit.

But fools, unknowing,
dull, uninformed,
give gifts outside
and don't come near the good.
While those who do come near the good
 —regarded as enlightened,
 wise—
whose trust in the One Well-gone
 has taken root,
 is established & firm:
they go to the world of the devas
or are reborn here in good family.
Step by step
they reach
Unbinding
 : they
 who are wise."

NOTE: 1.The four pairs are (1) the person on the path to stream-entry, the person experiencing the fruit of stream-entry; (2) the person on the path to once-returning, the person experiencing the fruit of once-returning; (3) the person on the path to non-returning, the person experiencing the fruit of non-returning; (4) the person on the path to arahantship, the person experiencing the fruit of arahantship. The eight individuals are the eight types forming these four pairs.

See also: AN III.58; AN X.92

V.180 *Gavesin*

On one occasion the Blessed One was wandering on a tour among the Kosalans with a large Community of monks. As he was going along a road, he saw a large sal forest in a certain place. Going down from the road, he went to the sal forest. On reaching it, he plunged into it and at a certain spot, broke into a smile. Then the thought occurred to Ven. Ānanda, "What is the cause, what is the reason, for the Blessed One's breaking into a

smile? It's not without purpose that Tathāgata's break into smile." So he said to the Blessed One, "What is the cause, what is the reason, for the Blessed One's breaking into a smile? It's not without purpose that Tathāgata's break into smile."

"In this spot, Ānanda, there was once a great city: powerful, prosperous, populous, crowded with people. And on that city, Kassapa the Blessed One, worthy & fully self-awakened, dwelled dependent. Now, Kassapa the Blessed One, worthy & fully self-awakened, had a lay follower named Gavesin who didn't practice in full in terms of his virtue. But because of Gavesin, there were 500 people who had been inspired to declare themselves lay followers, and yet who also didn't practice in full in terms of their virtue.

"Then the thought occurred to Gavesin the lay follower: 'I am the benefactor of these 500 lay followers, their leader, the one who has inspired them. But I don't practice in full in terms of my virtue, just as they don't practice in full in terms of their virtue. In that we're exactly even; there's nothing extra [for me]. How about something extra!' So he went to the 500 lay followers and on arrival said to them, 'From today onward I want you to know me as someone who practices in full in terms of my virtue.'

"Then the thought occurred to the 500 lay followers: 'Master Gavesin is our benefactor, our leader, the one who has inspired us. He will now practice in full in terms of his virtue. So why shouldn't we?' So they went to Gavesin the lay follower and on arrival said to him, 'From today onward we want Master Gavesin to know the 500 lay followers as people who practice in full in terms of their virtue.'

"Then the thought occurred to Gavesin the lay follower: 'I am the benefactor of these 500 lay followers, their leader, the one who has inspired them. I practice in full in terms of my virtue, just as they practice in full in terms of their virtue. In that we're exactly even; there's nothing extra [for me]. How about something extra!' So he went to the 500 lay followers and on arrival said to them, 'From today onward I want you to know me as someone who practices the celibate life, the life apart, abstaining from intercourse, the act of villagers.'

"Then the thought occurred to the 500 lay followers: 'Master Gavesin is our benefactor, our leader, the one who has inspired us. He will now practice the celibate life, the life apart, abstaining from intercourse, the act of villagers. So why shouldn't we?'

So they went to Gavesin the lay follower and on arrival said to him, 'From today onward we want Master Gavesin to know the 500 lay followers as people who practice the celibate life, the life apart, abstaining from intercourse, the act of villagers.'

"Then the thought occurred to Gavesin the lay follower: 'I am the benefactor of these 500 lay followers, their leader, the one who has inspired them. I practice in full in terms of my virtue, just as they practice in full in terms of their virtue. I practice the celibate life, the life apart, abstaining from intercourse, the act of villagers, just as they practice the celibate life, the life apart, abstaining from intercourse, the act of villagers. In that we're exactly even; there's nothing extra [for me]. How about something extra!' So he went to the 500 lay followers and on arrival said to them, 'From today onward I want you to know me as someone who eats only one meal a day, refraining in the night, abstaining from a meal at the wrong time.'

"Then the thought occurred to the 500 lay followers: 'Master Gavesin is our benefactor, our leader, the one who has inspired us. He will now eat only one meal a day, refraining in the night, abstaining from a meal at the wrong time. So why shouldn't we?' So they went to Gavesin the lay follower and on arrival said to him, 'From today onward we want Master Gavesin to know the 500 lay followers as people who eat only one meal a day, refraining in the night, abstaining from a meal at the wrong time.'

"Then the thought occurred to Gavesin the lay follower: 'I am the benefactor of these 500 lay followers, their leader, the one who has inspired them. I practice in full in terms of my virtue, just as they practice in full in terms of their virtue. I practice the celibate life, the life apart, abstaining from intercourse, the act of villagers, just as they practice the celibate life, the life apart, abstaining from intercourse, the act of villagers. I eat only one meal a day, refraining in the night, abstaining from a meal at the wrong time, just as they eat only one meal a day, refraining in the night, abstaining from a meal at the wrong time. In that we're exactly even; there's nothing extra [for me]. How about something extra!'

"So he went to Kassapa the Blessed One, worthy & fully self-awakened, and on arrival said to him, 'Lord, may I receive the Going Forth in the Blessed One's presence. May I receive the Full Acceptance.' So he received the Going Forth in the presence of Kassapa the Blessed One, worthy & fully self-awakened; he received the Going Forth. And not long after his admission—

dwelling alone, secluded, heedful, ardent, & resolute—he in no long time reached & remained in the supreme goal of the celibate life, for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.’ And thus Gavesin the monk became another one of the arahants.

“Then the thought occurred to the 500 lay followers: ‘Master Gavesin is our benefactor, our leader, the one who has inspired us. Having shaven off his hair & beard, having put on the ochre robe, he has gone forth from the home life into homelessness. So why shouldn’t we?’

“So they went to Kassapa the Blessed One, worthy & fully self-awakened, and on arrival said to him, ‘Lord, may we receive the Going Forth in the Blessed One’s presence. May we receive the Full Acceptance.’ So they received the Going Forth in the presence of Kassapa the Blessed One, worthy & fully self-awakened; they received the Going Forth.

“Then the thought occurred to Gavesin the monk: ‘I obtain at will—without difficulty, without hardship—this unexcelled bliss of release. O, that these 500 monks may obtain at will—without difficulty, without hardship—this unexcelled bliss of release!’ Then those 500 monks—dwelling alone, secluded, heedful, ardent, & resolute—in no long time reached & remained in the supreme goal of the celibate life, for which clansmen rightly go forth from home into homelessness, knowing & realizing it for themselves in the here & now. They knew: ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.’ And thus did those 500 monks—headed by Gavesin, striving at what is more & more excellent, more & more refined—realize unexcelled release.

“So, Ānanda, you should train yourselves: ‘Striving at what is more & more excellent, more & more refined, we will realize unexcelled release.’ That’s how you should train yourselves.”

V.196 Dreams

“When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, five great dreams appeared to him. Which five?

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, this great earth was his great bed. The Himalayas, king of mountains, was his pillow. His left hand rested in the eastern sea, his right hand in the western sea, and both feet in the southern sea. When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, this was the first great dream that appeared to him.

"Furthermore, when the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, a woody vine growing out of his navel stood reaching to the sky. When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, this was the second great dream that appeared to him.

"Furthermore, when the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, white worms with black heads crawling up from his feet covered him as far as his knees. When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, this was the third great dream that appeared to him.

"Furthermore, when the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, four different-colored birds coming from the four directions fell at his feet and turned entirely white. When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, this was the fourth great dream that appeared to him.

"Furthermore, when the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, he walked back & forth on top of a giant mountain of excrement but was not soiled by the excrement. When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, this was the fifth great dream that appeared to him.

"Now, when the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, and this great earth was his great bed, the Himalayas, king of mountains, was his pillow, his left hand rested in the eastern sea, his right hand in the western sea, and both feet in the southern sea: this first great dream appeared to let him know that he would awaken to the unexcelled right self-awakening.

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, and a woody vine growing out of his navel stood reaching to the sky: this second great dream appeared to let him know that when he had awakened to

the noble eightfold path, he would proclaim it well as far as there are human & celestial beings.

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, and white worms with black heads crawling up from his feet covered him as far as his knees: this third great dream appeared to let him know that many white-clothed householders would go for life-long refuge to the Tathāgata.

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, and four different-colored birds coming from the four directions fell at his feet and turned entirely white: this fourth great dream appeared to let him know that people from the four castes—priests, noble-warriors, merchants, & laborers—having gone forth from the home life into homelessness in the Dhamma & Vinaya taught by the Tathāgata, would realize unexcelled release.

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, and he walked back & forth on top of a giant mountain of excrement but was not soiled by the excrement: this fifth great dream appeared to let him know that the Tathāgata would receive gifts of robes, alms food, lodgings, & medicinal requisites to cure the sick, but he would use them unattached to them, uninfatuated, guiltless, seeing the drawbacks (of attachment to them), and discerning the escape from them.

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, these five great dreams appeared to him."

V.198 A Statement

"Monks, a statement endowed with five factors is well-spoken, not ill-spoken. It is blameless & unfaulted by knowledgeable people. Which five?

"It is spoken at the right time. It is spoken in truth. It is spoken affectionately. It is spoken beneficially. It is spoken with a mind of good will.

"A statement endowed with these five factors is well-spoken, not ill-spoken. It is blameless & unfaulted by knowledgeable people."

See also: MN 21; MN 58; AN IV.183; AN X.176; Sn III.3

V.200 Leading to Escape

"Five properties lead to escape. Which five?

"There is the case where the mind of a monk, when attending to sensuality, doesn't leap up at sensuality, doesn't grow confident, steadfast, or released in sensuality. But when attending to renunciation, his mind leaps up at renunciation, grows confident, steadfast, & released in renunciation. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from sensuality, then whatever fermentations, torments, & fevers there are that arise in dependence on sensuality, he is released from them. He doesn't experience that feeling. This is expounded as the escape from sensuality.

"Furthermore, there is the case where the mind of a monk, when attending to ill will, doesn't leap up at ill will, doesn't grow confident, steadfast, or released in ill will. But when attending to non-ill will, his mind leaps up at non-ill will, grows confident, steadfast, & released in non-ill will. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from ill will, then whatever fermentations, torments, & fevers there are that arise in dependence on ill will, he is released from them. He doesn't experience that feeling. This is expounded as the escape from ill will.

"Furthermore, there is the case where the mind of a monk, when attending to harmfulness, doesn't leap up at harmfulness, doesn't grow confident, steadfast, or released in harmfulness. But when attending to harmlessness, his mind leaps up at harmlessness, grows confident, steadfast, & released in harmlessness. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from harmfulness, then whatever fermentations, torments, & fevers there are that arise in dependence on harmfulness, he is released from them. He doesn't experience that feeling. This is expounded as the escape from harmfulness.

"Furthermore, there is the case where the mind of a monk, when attending to forms, doesn't leap up at forms, doesn't grow confident, steadfast, or released in forms. But when attending to the formless, his mind leaps up at the formless, grows confident, steadfast, & released in the formless. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from forms, then whatever fermentations,

torments, & fevers there are that arise in dependence on forms, he is released from them. He doesn't experience that feeling. This is expounded as the escape from forms.

"Furthermore, there is the case where the mind of a monk, when attending to self-identity, doesn't leap up at self-identity, doesn't grow confident, steadfast, or released in self-identity. But when attending to the cessation of self-identity, his mind leaps up at the cessation of self-identity, grows confident, steadfast, & released in the cessation of self-identity. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from self-identity, then whatever fermentations, torments, & fevers there are that arise in dependence on self-identity, he is released from them. He doesn't experience that feeling. This is expounded as the escape from self-identity. Delight in sensuality doesn't obsess him. Delight in ill will doesn't obsess him. Delight in harmfulness doesn't obsess him. Delight in form doesn't obsess him. Delight in self-identity doesn't obsess him. From the lack of any obsession with sensuality, the lack of any obsession with ill will ... with harmfulness ... with form ... with self-identity, he is called a monk without attachment. He has cut through craving, has turned away from the fetter, and by rightly breaking through conceit he has put an end to suffering & stress.

"These are the five properties that lead to escape."

See also: MN 44; SN XXXVI.6; AN VI.13; AN IX.34; AN IX.41; Iti 72-73

V.202 Listening to the Dhamma

"There are these five rewards in listening to the Dhamma. Which five?

"One hears what one has not heard before. One clarifies what one has heard before. One gets rid of doubt. One's views are made straight. One's mind grows serene.

"These are the five rewards in listening to the Dhamma."

See also: AN VI.86-88

Sixes

VI.12 Conducive to Amiability

"Monks, these six are conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity. Which six?

"There is the case where a monk is set on bodily acts of good will with regard to his fellows in the celibate life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"Furthermore, the monk is set on verbal acts of good will with regard to his fellows in the celibate life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"Furthermore, the monk is set on mental acts of good will with regard to his fellows in the celibate life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"Furthermore, whatever righteous gains the monk may obtain in a righteous way—even if only the alms in his bowl—he doesn't consume them alone. He consumes them after sharing them in common with his virtuous fellows in the celibate life. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"Furthermore—with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the

wise, untarnished, leading to concentration—the monk dwells with his virtue in tune with that of his fellows in the celibate life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“Furthermore—with reference to views that are noble, leading outward, that lead those who act in accordance with them to the right ending of suffering & stress—the monk dwells with his views in tune with those of his fellows in the celibate life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“These are the six conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.”

See also: AN IV.32; AN VII.21

VI.13 Means of Escape

“Monks, these six properties are means of escape. Which six?

“There is the case where a monk might say, ‘Although good will has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken by me as my awareness-release, still ill will keeps overpowering my mind.’ He should be told, ‘Don’t say that. You shouldn’t speak in that way. Don’t misrepresent the Blessed One, for it’s not right to misrepresent the Blessed One, and the Blessed One wouldn’t say that. It’s impossible, there is no way that—when good will has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken as an awareness-release—ill will would still keep overpowering the mind. That possibility doesn’t exist, for this is the escape from ill will: good will as an awareness-release.’

“Furthermore, there is the case where a monk might say, ‘Although compassion has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken

by me as my awareness-release, still viciousness keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when compassion has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken as an awareness-release—viciousness would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from viciousness: compassion as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although appreciation has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken by me as my awareness-release, still resentment keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when appreciation has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken as an awareness-release—resentment would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from resentment: appreciation as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although equanimity has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken by me as my awareness-release, still passion keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when equanimity has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken as an awareness-release—passion would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from passion: equanimity as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although the signless has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken by me as my awareness-release, still my consciousness follows the drift of signs.' He should be told, 'Don't say that. You

shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when the signless has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-under-taken as an awareness-release—consciousness would follow the drift of signs. That possibility doesn't exist, for this is the escape from all signs: the signless as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although "I am" is gone, and I do not assume that "I am this," still the arrow of uncertainty & perplexity keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when "I am" is gone, and "I am this" is not assumed—the arrow of uncertainty & perplexity would keep overpowering the mind. That possibility doesn't exist, for this is the escape from the arrow of uncertainty & perplexity: the uprooting of the conceit, "I am".'

"These, monks, are six properties that are means of escape."

See also: MN 121; SN XLII.8, AN III.66; AN V.27; AN V.200; AN VIII.63; AN XI.16; Khp 9; Iti 27; Iti 72-73

VI.16 *Nakula's Parents*

Once the Blessed One was staying among the Bhaggas in the Deer Park at Bhesakaḷā Grove, near Crocodile Haunt. At that time, Nakula's father, the householder, was diseased, in pain, severely ill. Then Nakula's mother said to him: "Don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not be able to support the children or maintain the household after I'm gone,' but you shouldn't see things in that way. I am skilled at spinning cotton, at carding matted wool. I can support the children and maintain the household after you are gone. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will take another husband after I'm gone,' but you shouldn't see things in that way. You know as well as I how my fidelity (lit., "householder-celibacy") has been constant for the past sixteen years. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized death when one is worried.

"Now it may be that you are thinking, 'Nakula's mother will have no desire to go see the Blessed One, to go see the Community of monks, after I'm gone,' but you shouldn't see things in that way. I will have an even greater desire to go see the Blessed One, to go see the Community of monks, after you are gone. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not act fully in accordance with the precepts after I'm gone,' but you shouldn't see things in that way. To the extent that the Blessed One has white-clad householder female disciples who act fully in accordance with the precepts, I am one of them. If anyone doubts or denies this, let him go ask the Blessed One, the worthy one, the rightly self-awakened one who is staying among the Bhaggas in the Deer Park at Bhesakaḷā Grove, near Crocodile Haunt. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not attain inner tranquility of awareness after I'm gone,' but you shouldn't see things in that way. To the extent that the Blessed One has white-clad householder female disciples who attain inner tranquility of awareness, I am one of them. If anyone doubts or denies this, let him go ask the Blessed One, the worthy one, the rightly self-awakened one who is staying among the Bhaggas in the Deer Park at Bhesakaḷā Grove, near Crocodile Haunt. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not reach firm ground in this Dhamma & Vinaya, will not attain a firm foothold, will not attain consolation, overcome her doubts, dispel her perplexity, reach fearlessness or gain independence

from others with regard to the Teacher's message [a standard description of a stream-winner], but you shouldn't see things in that way. To the extent that the Blessed One has white-clad householder female disciples who reach firm ground in this Dhamma & Vinaya, attain a firm foothold, attain consolation, overcome their doubts, dispel their perplexity, reach fearlessness, & gain independence from others with regard to the Teacher's message, I am one of them. If anyone doubts or denies this, let him go ask the Blessed One, the worthy one, the rightly self-awakened one who is staying among the Bhaggas in the Deer Park at Bhesakaḷā Grove, near Crocodile Haunt. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death."

While Nakula's father the householder was being exhorted by Nakula's mother with this exhortation, his disease was immediately allayed. And he recovered from his disease. That was how Nakula's father's disease was abandoned.

Then, soon after Nakula's father the householder had recovered from being sick, not long after his recovery from his illness, he went leaning on a stick to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, the Blessed One said to him, "It is your gain, your great gain, householder, that you have Nakula's mother—sympathetic & wishing for your welfare—as your counselor & instructor. To the extent that I have white-clad householder female disciples who act fully in accordance with the precepts, she is one of them. To the extent that I have white-clad householder female disciples who attain inner tranquility of awareness, she is one of them. To the extent that I have white-clad householder female disciples who reach firm ground in this Dhamma & Vinaya, attain a firm foothold, attain consolation, overcome their doubts, dispel their perplexity, reach fearlessness, & gain independence from others with regard to the Teacher's message, she is one of them. It is your gain, your great gain, householder, that you have Nakula's mother—sympathetic & wishing for your welfare—as your counselor & instructor."

See also: SN XXII.1; AN IV.55; AN IV.184

VI.19 *Mindfulness of Death* (1)

I have heard that at one time the Blessed One was staying at Nādika, in the Brick Hall. There he addressed the monks, "Monks!"

"Yes, lord," the monks replied.

The Blessed One said, "Mindfulness of death, when developed & pursued, is of great fruit & great benefit. It gains a footing in the Deathless, has the Deathless as its final end. Therefore you should develop mindfulness of death."

When this was said, a certain monk addressed the Blessed One, "I already develop mindfulness of death."

"And how do you develop mindfulness of death?"

"I think, 'O, that I might live for a day & night, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.' This is how I develop mindfulness of death."

Then another monk addressed the Blessed One, "I, too, already develop mindfulness of death."

"And how do you develop mindfulness of death?"

"I think, 'O, that I might live for a day, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.' This is how I develop mindfulness of death."

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death.... "I think, 'O, that I might live for the interval that it takes to eat a meal, that I might attend to the Blessed One's instructions. I would have accomplished a great deal'....

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death.... "I think, 'O, that I might live for the interval that it takes to swallow having chewed up four morsels of food, that I might attend to the Blessed One's instructions. I would have accomplished a great deal'....

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death.... "I think, 'O, that I might live for the interval that it takes to swallow having chewed up one morsel of food, that I might attend to the Blessed One's instructions. I would have accomplished a great deal'....

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death.... "I think, 'O, that I might live for the interval that it takes to breathe out after breathing in, or to breathe in after breathing out, that I might attend to the

Blessed One's instructions. I would have accomplished a great deal.' This is how I develop mindfulness of death."

When this was said, the Blessed One addressed the monks. "Whoever develops mindfulness of death, thinking, 'O, that I might live for a day & night...for a day...for the interval that it takes to eat a meal...for the interval that it takes to swallow having chewed up four morsels of food, that I might attend to the Blessed One's instructions. I would have accomplished a great deal'—they are said to dwell heedlessly. They develop mindfulness of death slowly for the sake of ending the fermentations.

"But whoever develops mindfulness of death, thinking, 'O, that I might live for the interval that it takes to swallow having chewed up one morsel of food...for the interval that it takes to breathe out after breathing in, or to breathe in after breathing out, that I might attend to the Blessed One's instructions. I would have accomplished a great deal'—they are said to dwell heedfully. They develop mindfulness of death acutely for the sake of ending the fermentations.

"Therefore you should train yourselves: 'We will dwell heedfully. We will develop mindfulness of death acutely for the sake of ending the fermentations.' That is how you should train yourselves."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

VI.20 *Mindfulness of Death* (2)

I have heard that at one time the Blessed One was staying at Nāḍika, in the Brick Hall. There he addressed the monks, "Monks, mindfulness of death—when developed & pursued—is of great fruit & great benefit. It gains a footing in the Deathless, has the Deathless as its final end. And how is mindfulness of death developed & pursued so that it is of great fruit & great benefit, gains a footing in the Deathless, and has the Deathless as its final end?

"There is the case where a monk, as day departs and night returns, reflects: 'Many are the [possible] causes of my death. A snake might bite me, a scorpion might sting me, a centipede might bite me. That would be how my death would come about. That would be an obstruction for me. Stumbling, I might fall; my food, digested, might trouble me; my bile might be provoked, my phlegm... piercing wind forces [in the body] might

be provoked. That would be how my death would come about. That would be an obstruction for me.' Then the monk should investigate: 'Are there any evil, unskillful mental qualities unabandoned by me that would be an obstruction for me were I to die in the night?' If, on reflecting, he realizes that there are evil, unskillful mental qualities unabandoned by him that would be an obstruction for him were he to die in the night, then he should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, undivided mindfulness, & alertness to put out the fire on his turban or head, in the same way the monk should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. But if, on reflecting, he realizes that there are no evil, unskillful mental qualities unabandoned by him that would be an obstruction for him were he to die in the night, then for that very reason he should dwell in joy & rapture, training himself day & night in skillful qualities.

"Further, there is the case where a monk, as night departs and day returns, reflects: 'Many are the [possible] causes of my death. A snake might bite me, a scorpion might sting me, a centipede might bite me. That would be how my death would come about. That would be an obstruction for me. Stumbling, I might fall; my food, digested, might trouble me; my bile might be provoked, my phlegm... piercing wind forces [in the body] might be provoked. That would be how my death would come about. That would be an obstruction for me.' Then the monk should investigate: 'Are there any evil, unskillful mental qualities unabandoned by me that would be an obstruction for me were I to die during the day?' If, on reflecting, he realizes that there are evil, unskillful mental qualities unabandoned by him that would be an obstruction for him were he to die during the day, then he should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, undivided mindfulness, & alertness to put out the fire on his turban or head, in the same way the monk should put forth extra desire, effort, diligence,

endeavor, undivided mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. But if, on reflecting, he realizes that there are no evil, unskillful mental qualities unabandoned by him that would be an obstruction for him were he to die during the day, then for that very reason he should dwell in joy & rapture, training himself day & night in skillful qualities.

"This, monks, is how mindfulness of death is developed & pursued so that it is of great fruit & great benefit, gains a footing in the Deathless, and has the Deathless as its final end."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

See also: SN III.17; SN III.25; SN XX.6; AN IV.113; AN IV.184; AN V.57; AN X.15; Dhp 21-32; Iti 23; Sn IV.6; Sn V.16; Thig V.6

VI.45 Debt

"Monks, for one who partakes of sensuality, poverty is suffering in the world."

"Yes, lord."

"And a poor, destitute, penniless person gets into debt. For one who partakes of sensuality, getting into debt is suffering in the world."

"Yes, lord."

"And a poor, destitute, penniless person, having gotten into debt, owes interest payments. For one who partakes of sensuality, interest payment is suffering in the world."

"Yes, lord."

"And when a poor, destitute, penniless person owing interest payments doesn't pay interest on time, they serve him notice. For one who partakes of sensuality, being served notice is suffering in the world."

"Yes, lord."

"And when a poor, destitute, penniless person, being served notice, doesn't pay, they hound him. For one who partakes of sensuality, being hounded is suffering in the world."

"Yes, lord."

"And when a poor, destitute, penniless person, being hounded, doesn't pay, he is put into bondage. For one who partakes of sensuality, bondage is suffering in the world."

"Yes, lord."

"Thus, monks, poverty is suffering in the world for one who partakes of sensuality. Getting into debt is suffering in the world for one who partakes of sensuality. Interest payment is suffering in the world for one who partakes of sensuality. Being served notice is suffering in the world for one who partakes of sensuality. Being hounded is suffering in the world for one who partakes of sensuality. Bondage is suffering in the world for one who partakes of sensuality.

"In the same way, monks, whoever has no conviction with regard to skillful mental qualities, no sense of conscience with regard to skillful mental qualities, no sense of concern with regard to skillful mental qualities, no persistence with regard to skillful mental qualities, no discernment with regard to skillful mental qualities is, in the discipline of a noble one, said to be poor, destitute, & penniless.

"He—poor, destitute, & penniless, having no conviction with regard to skillful mental qualities, no sense of conscience ... no sense of concern ... no persistence ... no discernment with regard to skillful mental qualities—engages in misconduct by way of the body, misconduct by way of speech, misconduct by way of the mind. For him, I tell you, this is getting into debt.

"For the purpose of concealing his bodily misconduct, he formulates evil desires: He desires, 'May they not know about me.' He resolves, 'May they not know about me.' He speaks, [thinking,] 'May they not know about me.' He makes an effort with his body, [thinking,] 'May they not know about me.' For the purpose of concealing his verbal misconduct For the purpose of concealing his mental misconduct, he formulates evil desires: He desires, 'May they not know about me.' He resolves, 'May they not know about me.' He speaks, [thinking,] 'May they not know about me.' He makes an effort with his body, [thinking,] 'May they not know about me.' For him, I tell you, this is interest payment.

"And then his well-behaved companions in the celibate life say about him, 'This venerable one acts in this way, behaves in this way.' For him, I tell you, this is being served notice.

"And then, when he has gone to the wilderness, to the foot of a tree, or to an empty dwelling, he is beset with evil, unskillful thoughts accompanied by remorse. For him, I tell you, this is being hounded.

"He—poor, destitute, & penniless, having engaged in misconduct by way of the body, misconduct by way of speech, & misconduct by way of the mind—on the break-up of the body, after death, is bound by the bond of hell or the bond of the animal womb. And I can imagine no one other bond so tormenting, so painful, so obstructive to the unexcelled rest from bondage, as the bond of hell or the bond of the animal womb.

"Poverty is called
 suffering in the world;
 so, too, is getting into debt.
 A poor person, in debt,
 partaking of sensuality,
 suffers hardship.
 Then they hound him
 and put him into bondage:
 the painful bond
 for one longing to gain
 sensual pleasures.

Now, anyone with no conviction
 in the discipline of a noble one
 —no sense of conscience,
 no sense of concern—
 contemplating evil actions,
 doing wrong by way of body,
 wrong by way of speech,
 & wrong by way of the mind,
 wants: 'May they not
 know about me.'

He creeps along in body,
 speech, or mind,
 piling up evil actions,
 here & there,
 again & again.

He, with evil actions,
 his wisdom weak,
 knowing his own wrong-doing, is
 a poor person, in debt.
 Partaking of sensuality,
 he suffers hardship.

Then they hound him—
 painful mental resolves
 born of remorse—
 at home or in the wilderness.
 He, with evil actions,
 his wisdom weak,
 knowing his own wrong-doing,
 goes to an animal womb
 or is bound in hell:
 the painful bond
 from which the enlightened
 are freed.

But one with confidence,
 living at home,
 making gifts of his belongings,
 righteously-gained,
 wins both goals:
 advantage in the here-&-now,
 & happiness in the world beyond.
 The liberality of this householder
 piles up merit.

Now, anyone with conviction
 firmly established
 in the discipline of a noble one—
 with a sense of conscience,
 a sense of concern,
 discerning
 & restrained by virtue—
 is, in the discipline of a noble one,
 said to be living in ease.

Gaining a pleasure not of the flesh,
 he determines on equanimity:
 abandoning the five hindrances
 —persistence constantly aroused—
 entering the jhānas:
 unified,
 mindful, &
 wise.

Knowing this
 as it actually is

in the total ending of all fetters,
 through everywhere
 not-clinging,
 his mind is rightly released.
 In him, Such, rightly released,
 there is the knowledge,
 in the total ending
 of the fetters of becoming:
 'My release
 is unshakable.'
 That is the highest knowledge
 that, the happiness unexcelled.
 Sorrowless,
 dustless,
 at rest,
 that
 is release from debt."

See also: AN IV.62; Iti 107

VI.55 *Soṇa*

I have heard that on one occasion the Blessed One was staying near Rājagaha, on Vulture Peak Mountain. And on that occasion Ven. Soṇa was staying near Rājagaha in the Cool Wood. Then, as Ven. Soṇa was meditating in seclusion [after doing walking meditation until the skin of his soles was split & bleeding], this train of thought arose in his awareness: "Of the Blessed One's disciples who have aroused their persistence, I am one, but my mind is not released from the fermentations through lack of clinging/sustenance. Now, my family has enough wealth that it would be possible to enjoy wealth & make merit. What if I were to disavow the training, return to the lower life, enjoy wealth, & make merit?"

Then the Blessed One, as soon as he perceived with his awareness the train of thought in Ven. Soṇa's awareness disappeared from Vulture Peak Mountain—just as a strong man might extend his flexed arm or flex his extended arm—appeared in the Cool Wood right in front of Ven. Soṇa, and sat down on a prepared seat. Ven. Soṇa, after bowing down to the Blessed One, sat to one side.

As he was sitting there, the Blessed One said to him, "Just now, as you were meditating in seclusion, didn't this train of thought appear to your awareness: 'Of the Blessed One's disciples who have aroused their persistence, I am one, but my mind is not released from the fermentations....What if I were to disavow the training, return to the lower life, enjoy wealth, & make merit?'"

"Yes, lord."

"Now what do you think, Soṇa. Before, when you were a house-dweller, were you skilled at playing the vina?"

"Yes, lord."

"And what do you think: when the strings of your vina were too taut, was your vina in tune & playable?"

"No, lord."

"And what do you think: when the strings of your vina were too loose, was your vina in tune & playable?"

"No, lord."

"And what do you think: when the strings of your vina were neither too taut nor too loose, but tuned (lit: 'established') to be right on pitch, was your vina in tune & playable?"

"Yes, lord."

"In the same way, Soṇa, over-aroused persistence leads to restlessness, overly slack persistence leads to laziness. Thus you should determine the right pitch for your persistence, attune ('penetrate,' 'ferret out') the pitch of the [five] faculties¹ [to that], and there pick up your theme."

"Yes, lord," Ven. Soṇa answered the Blessed One. Then, having given this exhortation to Ven. Soṇa, the Blessed One—as a strong man might extend his flexed arm or flex his extended arm—disappeared from the Cool Wood and appeared on Vulture Peak Mountain.

So after that, Ven. Soṇa determined the right pitch for his persistence, attuned the pitch of the [five] faculties [to that], and there picked up his theme. Dwelling alone, secluded, heedful, ardent, & resolute, he in no long time reached & remained in the supreme goal of the celibate life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Soṇa became another one of the arahants.

Then, on the attainment of arahantship, this thought occurred to Ven. Soṇa: "What if I were to go to the Blessed One and, on

arrival, to declare gnosis in his presence?" So he then went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "When a monk is an arahant, with his fermentations ended, one who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and is released through right gnosis, he is dedicated to six things: renunciation, seclusion, non-afflictiveness, the ending of craving, the ending of clinging/sustenance, & non-deludedness.

"Now it may occur to a certain venerable one to think, 'Perhaps it is entirely dependent on conviction that this venerable one is dedicated to renunciation,' but it should not be seen in that way. The monk whose fermentations are ended, having fulfilled [the celibate life], doesn't see in himself anything further to do, or anything further to add to what he has done. It is because of the ending of passion, because of his being free of passion, that he is dedicated to renunciation. It is because of the ending of aversion, because of his being free of aversion, that he is dedicated to renunciation. It is because of the ending of delusion, because of his being free of delusion, that he is dedicated to renunciation.

"Now it may occur to a certain venerable one to think, 'Perhaps it is because he desires gain, honor, & fame that this venerable one is dedicated to seclusion' ... 'Perhaps it is because he falls back on attachment to precepts & practices as being essential that he is dedicated to non-afflictiveness,' but it should not be seen in that way. The monk whose fermentations are ended, having fulfilled [the celibate life], doesn't see in himself anything further to do, or anything further to add to what he has done. It is because of the ending of passion, because of his being free of passion, that he is dedicated to non-afflictiveness. It is because of the ending of aversion, because of his being free of aversion, that he is dedicated to non-afflictiveness. It is because of the ending of delusion, because of his being free of delusion, that he is dedicated to non-afflictiveness.

"It is because of the ending of passion, because of his being free of passion ... because of the ending of aversion, because of his being free of aversion ... because of the ending of delusion, because of his being free of delusion, that he is dedicated to the ending of craving ... to the ending of clinging/ sustenance ... to non-deludedness.

"Even if powerful forms cognizable by the eye come into the visual range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away. And even if powerful sounds ... aromas ... flavors ... tactile sensations Even if powerful ideas cognizable by the intellect come into the mental range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away.

"Just as if there were a mountain of rock—without cracks, without fissures, one solid mass—and then from the east there were to come a powerful storm of wind & rain: the mountain would neither shiver nor quiver nor shake. And then from the west ... the north ... the south there were to come a powerful storm of wind & rain: the mountain would neither shiver nor quiver nor shake. In the same way, even if powerful forms cognizable by the eye come into the visual range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away. And even if powerful sounds ... aromas ... flavors ... tactile sensations Even if powerful ideas cognizable by the intellect come into the mental range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away."

When one's awareness is dedicated
 to renunciation, seclusion,
 non-afflictiveness, the ending of clinging,
 the ending of craving, & non-deludedness,
 seeing the arising of the sense media,
 the mind is rightly released.
 For that monk, rightly released,
 his heart at peace,
 there's nothing to be done,
 nothing to add
 to what's done.

As a single mass of rock isn't moved by the wind,
 even so all forms, flavors, sounds,
 aromas, contacts,

ideas desirable & not,
 have no effect on one who is Such.
 The mind
 —still, totally released—
 focuses on
 their passing away.

NOTE: 1. See SN XLVIII.10.

See also: AN IV.37; AN VIII.80; Ud III.4; Sn III.2

VI.63 Penetrative

"I will teach you the penetrative explanation that is a Dhamma explanation. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said: "And which penetrative explanation is a Dhamma explanation?"

"Sensuality should be known. The cause by which sensuality comes into play should be known. The diversity in sensuality should be known. The result of sensuality should be known. The cessation of sensuality should be known. The path of practice for the cessation of sensuality should be known.

"Feeling should be known. The cause by which feeling comes into play should be known. The diversity in feeling should be known. The result of feeling should be known. The cessation of feeling should be known. The path of practice for the cessation of feeling should be known.

"Perception should be known. The cause by which perception comes into play should be known. The diversity in perception should be known. The result of perception should be known. The cessation of perception should be known. The path of practice for the cessation of perception should be known.

"Fermentations (*āsava*) should be known. The cause by which fermentations come into play should be known. The diversity in fermentations should be known. The result of fermentations should be known. The cessation of fermentations should be known. The path of practice for the cessation of fermentations should be known.

"Kamma should be known. The cause by which kamma comes into play should be known. The diversity in kamma should be known. The result of kamma should be known. The cessation of kamma should be known. The path of practice for the cessation of kamma should be known.

"Stress should be known. The cause by which stress comes into play should be known. The diversity in stress should be known. The result of stress should be known. The cessation of stress should be known. The path of practice for the cessation of stress should be known.

[1] "'Sensuality should be known. The cause by which sensuality comes into play ... The diversity in sensuality ... The result of sensuality ... The cessation of sensuality ... The path of practice for the cessation of sensuality should be known.' Thus it has been said. In reference to what was it said?

"There are these five strands of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, fostering desire, enticing; sounds cognizable via the ear ... aromas cognizable via the nose ... flavors cognizable via the tongue ... tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, fostering desire, enticing. But these are not sensuality. They are called strands of sensuality in the discipline of the noble ones.

The passion for his resolves is a man's sensuality,
not the beautiful sensual pleasures
found in the world.

The passion for his resolves is a man's sensuality.
The beauties remain as they are in the world,
while the wise, in this regard,
subdue their desire.

"And what is the cause by which sensuality comes into play? Contact is the cause by which sensuality comes into play.

"And what is the diversity in sensuality? Sensuality with regard to forms is one thing, sensuality with regard to sounds is another, sensuality with regard to aromas is another, sensuality with regard to flavors is another, sensuality with regard to tactile sensations is another. This is called the diversity in sensuality.

"And what is the result of sensuality? One who wants sensuality produces a corresponding state of existence, on the side of merit or demerit. This is called the result of sensuality.

"And what is the cessation of sensuality? From the cessation of contact is the cessation of sensuality; and just this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is the way leading to the cessation of sensuality.

"Now when a disciple of the noble ones discerns sensuality in this way, the cause by which sensuality comes into play in this way, the diversity of sensuality in this way, the result of sensuality in this way, the cessation of sensuality in this way, & the path of practice leading to the cessation of sensuality in this way, then he discerns this penetrative celibate life as the cessation of sensuality.

"Sensuality should be known. The cause by which sensuality comes into play ... The diversity in sensuality ... The result of sensuality ... The cessation of sensuality ... The path of practice for the cessation of sensuality should be known.' Thus it has been said, and in reference to this was it said.

[2] "'Feeling should be known. The cause by which feeling comes into play ... The diversity in feeling ... The result of feeling ... The cessation of feeling ... The path of practice for the cessation of feeling should be known.' Thus it has been said. In reference to what was it said?

"There are these three kinds of feeling: a feeling of pleasure, a feeling of pain, & feeling of neither pleasure nor pain.

"And what is the cause by which feeling comes into play? Contact is the cause by which feeling comes into play.

"And what is the diversity in feeling? There is the feeling of pleasure connected with the baits of the world. There is the feeling of pleasure not connected with the baits of the world. There is the feeling of pain connected with the baits of the world. There is the feeling of pain not connected with the baits of the world. There is the feeling of neither pleasure nor pain connected with the baits of the world. There is the feeling of neither pleasure nor pain not connected with the baits of the world. This is called the diversity in feeling.

"And what is the result of feeling? One who feels a feeling produces a corresponding state of existence, on the side of merit or demerit. This is called the result of feeling.

"And what is the cessation of feeling? From the cessation of contact is the cessation of feeling; and just this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is the way leading to the cessation of feeling.

"Now when a disciple of the noble ones discerns feeling in this way, the cause by which feeling comes into play in this way, the diversity of feeling in this way, the result of feeling in this way, the cessation of feeling in this way, & the path of practice leading to the cessation of feeling in this way, then he discerns this penetrative celibate life as the cessation of feeling.

"Feeling should be known. The cause by which feeling comes into play ... The diversity in feeling ... The result of feeling ... The cessation of feeling ... The path of practice for the cessation of feeling should be known.' Thus it has been said, and in reference to this was it said.

[3] "Perception should be known. The cause by which perception comes into play ... The diversity in perception ... The result of perception ... The cessation of perception ... The path of practice for the cessation of perception should be known.' Thus it has been said. In reference to what was it said?

"There are these six kinds of perception (mental labels): the perception of form, the perception of sound, the perception of aroma, the perception of flavor, the perception of tactile sensation, the perception of ideas.

"And what is the cause by which perception comes into play? Contact is the cause by which perception comes into play.

"And what is the diversity in perception? Perception with regard to forms is one thing, perception with regard to sounds is another, perception with regard to aromas is another, perception with regard to flavors is another, perception with regard to tactile sensations is another, perception with regard to ideas is another. This is called the diversity in perception.

"And what is the result of perception? Perception has expression as its result, I tell you. However a person perceives something, that is how he expresses it: 'I have this sort of perception.' This is called the result of perception.

"And what is the cessation of perception? From the cessation of contact is the cessation of perception; and just this noble eightfold path—right view, right resolve, right speech, right action,

right livelihood, right effort, right mindfulness, right concentration—is the way leading to the cessation of perception.

“Now when a disciple of the noble ones discerns perception in this way, the cause by which perception comes into play in this way, the diversity of perception in this way, the result of perception in this way, the cessation of perception in this way, & the path of practice leading to the cessation of perception in this way, then he discerns this penetrative celibate life as the cessation of perception.

“‘Perception should be known. The cause by which perception comes into play ... The diversity in perception ... The result of perception ... The cessation of perception ... The path of practice for the cessation of perception should be known.’ Thus it has been said, and in reference to this was it said.

[4] “‘Fermentations should be known. The cause by which fermentations come into play ... The diversity in fermentations ... The result of fermentations ... The cessation of fermentations ... The path of practice for the cessation of fermentations should be known.’ Thus it has been said. In reference to what was it said?

“There are these three kinds of fermentations: the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance.

“And what is the cause by which fermentations comes into play? Ignorance is the cause by which fermentations comes into play.

“And what is the diversity in fermentations? There are fermentations that lead to hell, those that lead to the animal womb, those that lead to the realm of the hungry shades, those that lead to the human world, those that lead to the world of the devas. This is called the diversity in fermentations.

“And what is the result of fermentations? One who is immersed in ignorance produces a corresponding state of existence, on the side of merit or demerit. This is called the result of fermentations.

“And what is the cessation of fermentations? From the cessation of ignorance is the cessation of fermentations; and just this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is the way leading to the cessation of fermentations.

“Now when a disciple of the noble ones discerns fermentations in this way, the cause by which fermentations comes into play in this way, the diversity of fermentations in this way, the result of fermentations in this way, the cessation of fermenta-

tions in this way, & the path of practice leading to the cessation of fermentations in this way, then he discerns this penetrative celibate life as the cessation of fermentations.

"Fermentations should be known. The cause by which fermentations come into play ... The diversity in fermentations ... The result of fermentations ... The cessation of fermentations ... The path of practice for the cessation of fermentations should be known.' Thus it has been said, and in reference to this was it said.

[5] "Kamma should be known. The cause by which kamma comes into play should be known. The diversity in kamma should be known. The result of kamma should be known. The cessation of kamma should be known. The path of practice for the cessation of kamma should be known.' Thus it has been said. In reference to what was it said?

"Intention, I tell you, is kamma. Intending, one does kamma by way of body, speech, & intellect.

"And what is the cause by which kamma comes into play? Contact is the cause by which kamma comes into play.

"And what is the diversity in kamma? There is kamma to be experienced in hell, kamma to be experienced in the realm of common animals, kamma to be experienced in the realm of the hungry shades, kamma to be experienced in the human world, kamma to be experienced in the world of the devas. This is called the diversity in kamma.

"And what is the result of kamma? The result of kamma is of three sorts, I tell you: that which arises right here & now, that which arises later [in this lifetime], and that which arises following that. This is called the result of kamma.

"And what is the cessation of kamma? From the cessation of contact is the cessation of kamma; and just this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is the way leading to the cessation of kamma.

"Now when a disciple of the noble ones discerns kamma in this way, the cause by which kamma comes into play in this way, the diversity of kamma in this way, the result of kamma in this way, the cessation of kamma in this way, & the path of practice leading to the cessation of kamma in this way, then he discerns this penetrative celibate life as the cessation of kamma.

"Kamma should be known. The cause by which kamma comes into play ... The diversity in kamma ... The result of

kamma ... The cessation of kamma ... The path of practice for the cessation of kamma should be known.' Thus it has been said, and in reference to this was it said.

[6] "'Stress should be known. The cause by which stress comes into play should be known. The diversity in stress should be known. The result of stress should be known. The cessation of stress should be known. The path of practice for the cessation of stress should be known.' Thus it has been said. In reference to what was it said?

"Birth is stress, aging is stress, death is stress; sorrow, lamentation, pain, distress, & despair are stress; association with what is not loved is stress, separation from what is loved is stress, not getting what is wanted is stress. In short, the five clinging-aggregates are stress.

"And what is the cause by which stress comes into play? Craving is the cause by which stress comes into play.

"And what is the diversity in stress? There is major stress & minor, slowly fading & quickly fading. This is called the diversity in stress.

"And what is the result of stress? There are some cases in which a person overcome with pain, his mind exhausted, grieves, mourns, laments, beats his breast, & becomes bewildered. Or one overcome with pain, his mind exhausted, comes to search outside, 'Who knows a way or two to stop this pain?' I tell you, monks, that stress results either in bewilderment or in search. This is called the result of stress.

"And what is the cessation of stress? From the cessation of craving is the cessation of stress; and just this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is the path of practice leading to the cessation of stress.

"Now when a disciple of the noble ones discerns stress in this way, the cause by which stress comes into play in this way, the diversity of stress in this way, the result of stress in this way, the cessation of stress in this way, & the path of practice leading to the cessation of stress in this way, then he discerns this penetrative celibate life as the cessation of stress.

"'Stress should be known. The cause by which stress comes into play ... The diversity in stress ... The result of stress ... The cessation of stress ... The path of practice for the cessation of

stress should be known.' Thus it has been said, and in reference to this was it said.

"And this is the penetrative explanation that is a Dhamma explanation."

See also: DN 22 (Section D.5); MN 18; MN 135; SN XLVI.11; AN IV.237

VI.86 Obstructions

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dhamma. Which six?

"He is endowed with a (present) kamma obstruction, a defilement obstruction, a result-of-(past)-kamma obstruction; he lacks conviction, has no desire (to listen), and has dull discernment.

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dhamma.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma. Which six?

"He is not endowed with a (present) kamma obstruction, a defilement obstruction, or a result-of-(past)-kamma obstruction; he has conviction, has the desire (to listen), and is discerning.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma.

See also: AN V.202; Thag V.10

VI.87 Kamma Obstructions

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dhamma. Which six?

"He has killed his mother; he has killed his father; he has killed an arahant; he has, with corrupt intent, caused the blood of a Tathāgata to flow; he has caused a split in the Saṅgha; or he is a person of dull discernment, slow & dull-witted.

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dhamma.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma. Which six?

"He has not killed his mother; he has not killed his father; he has not killed an arahant; he has not, with corrupt intent, caused the blood of a Tathāgata to flow; he has not caused a split in the Saṅgha; and he is a discerning person, not slow or dull-witted.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma."

See also: DN 2; AN V.129; AN V.202

VI.88 Listening Well

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dhamma. Which six?

"When the Dhamma & Vinaya declared by the Tathāgata is being taught, he doesn't listen well, doesn't give ear, doesn't apply his mind to gnosis, grabs hold of what is worthless, rejects what is worthwhile, and is not endowed with the patience to comply with the teaching.

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dhamma.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma. Which six?

"When the Dhamma & Vinaya declared by the Tathāgata is being taught, he listens well, gives ear, applies his mind to gnosis, rejects what is worthless, grabs hold of what is worthwhile, and is endowed with the patience to comply with the teaching.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma."

See also: AN V.202; Thag V.10

Sevens

VII.6 Treasure

"Monks, there are these seven treasures. Which seven? The treasure of conviction, the treasure of virtue, the treasure of conscience, the treasure of concern, the treasure of listening, the treasure of generosity, the treasure of discernment.

"And what is the treasure of conviction? There is the case where a disciple of the noble ones has conviction, is convinced of the Tathāgata's Awakening: 'Indeed, the Blessed One is pure and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.' This is called the treasure of conviction.

"And what is the treasure of virtue? There is the case where a disciple of the noble ones abstains from taking life, abstains from stealing, abstains from illicit sexual conduct, abstains from lying, abstains from taking intoxicants that cause heedlessness. This, monks, is called the treasure of virtue.

"And what is the treasure of conscience? There is the case where a disciple of the noble ones feels shame at [the thought of engaging in] bodily misconduct, verbal misconduct, mental misconduct. This is called the treasure of conscience.

"And what is the treasure of concern? There is the case where a disciple of the noble ones feels concern for [the suffering that results from] bodily misconduct, verbal misconduct, mental misconduct. This is called the treasure of concern.

"And what is the treasure of listening? There is the case where a disciple of the noble ones has heard much, has retained what he/she has heard, has stored what he/she has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the celibate life that is entirely complete & pure: those he/she has listened to often, retained, discussed,

accumulated, examined with his/her mind, and well-penetrated in terms of his/her views. This is called the treasure of listening.

"And what is the treasure of generosity? There is the case of a disciple of the noble ones, his awareness cleansed of the stain of stinginess, living at home, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of gifts. This is called the treasure of generosity.

"And what is the treasure of discernment? There is the case where a disciple of the noble ones is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. This is called the treasure of discernment.

"These, monks, are the seven treasures."

The treasure of conviction,
the treasure of virtue,
the treasure of conscience & concern,
the treasure of listening, generosity,
& discernment as the seventh treasure.
Whoever, man or woman, has these treasures
is said not to be poor, has not lived in vain.
So conviction & virtue, confidence & Dhamma-vision
should be cultivated by the wise,
remembering the Buddhas' instruction.

VII.7 *Ugga*

Then Ugga, the king's chief minister, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "It's amazing, lord. It's awesome, how prosperous Migāra Rohaṇeyya is, how great his treasures, how great his resources!"

[The Buddha:] "But what is his property, Ugga? What are his great treasures & great resources?"

"One hundred thousand pieces of gold, lord, to say nothing of his silver."

"That is treasure, Ugga. I don't say that it's not. And that treasure is open to fire, floods, kings, thieves, & hateful heirs. But these seven treasures are not open to fire, flood, kings, thieves, or hateful heirs. Which seven? The treasure of conviction, the treasure of virtue, the treasure of conscience, the treasure of concern, the

treasure of listening, the treasure of generosity, the treasure of discernment. These, Uggā, are the seven treasures that are not open to fire, flood, kings, thieves, or hateful heirs.

The treasure of conviction,
 the treasure of virtue,
 the treasure of conscience & concern,
 the treasure of listening, generosity,
 & discernment as the seventh treasure:
 Whoever, man or woman, has these treasures,
 has great treasure in the world
 that no being,
 human or divine,
 can excel.

So conviction & virtue, confidence & Dhamma-vision
 should be cultivated by the wise,
 remembering the Buddhas' instruction.

*See also: SN III.19-20; SN III.25; AN III.52-53; AN IV.62; Khp 6;
 Khp 8*

VII.11 Obsessions (1)

"Monks, there are these seven obsessions.¹ Which seven?

"(1) The obsession of sensual passion.

"(2) The obsession of resistance.

"(3) The obsession of views.

"(4) The obsession of uncertainty.

"(5) The obsession of conceit.

"(6) The obsession of passion for becoming.

"(7) The obsession of ignorance.

"These are the seven obsessions."

NOTE: 1. This term—*anusaya*—is usually translated as "underlying tendency" or "latent tendency." These translations are based on the etymology of the term, which literally means, "to lie down with." However, in actual usage, the related verb (*anuseti*) means to be obsessed with something, for one's thoughts to return and "lie down with it" over and over again.

See also: MN 44; SN XXII.36; SN XXXVI.6

VII.12 Obsessions (2)

"Monks, with the abandoning & destruction of the seven obsessions, the celibate life is fulfilled. Which seven? The obsession of sensual passion, the obsession of resistance, the obsession of views, the obsession of uncertainty, the obsession of conceit, the obsession of passion for becoming, the obsession of ignorance. With the abandoning & destruction of these seven obsessions, the celibate life is fulfilled.

"When, for a monk, the obsession of sensual passion has been abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising; when, for him, the obsession of resistance ... the obsession of views ... the obsession of uncertainty ... the obsession of conceit ... the obsession of passion for becoming ... the obsession of ignorance has been abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising: this is called a monk who has cut through craving, has turned away from the fetter, and—by rightly breaking through conceit—has put an end to suffering & stress."

VII.21 Conditions for No Decline among the Monks

I have heard that on one occasion the Blessed One was staying in Rājagaha, on Vulture Peak Mountain. There he addressed the monks: "Monks, I will teach you the seven conditions that lead to no decline. Listen & pay close attention. I will speak."

"Yes, lord," the monks responded.

The Blessed One said: "And which seven are the conditions that lead to no decline?

[1] "As long as the monks meet often, meet a great deal, their growth can be expected, not their decline.

[2] "As long as the monks meet in harmony, adjourn from their meetings in harmony, and conduct Community business in harmony, their growth can be expected, not their decline.

[3] "As long as the monks neither decree what has been undecreed nor repeal what has been decreed, but practice undertaking the training rules as they have been decreed, their growth can be expected, not their decline.

[4] "As long as the monks honor, respect, venerate, and do homage to the elder monks—those with seniority who have long been ordained, the fathers of the Community, leaders of the Community—regarding them as worth listening to, their growth can be expected, not their decline.

[5] "As long as the monks do not submit to the power of any arisen craving that leads to further becoming, their growth can be expected, not their decline.

[6] "As long as the monks see their own benefit in wilderness dwellings, their growth can be expected, not their decline.

[7] "As long as the monks each keep firmly in mind: 'If there are any well-behaved fellow followers of the celibate life who have yet to come, may they come; and may the well-behaved fellow-followers of the celibate life who have come live in comfort,' their growth can be expected, not their decline.

"As long as the monks remain steadfast in these seven conditions, and as long as these seven conditions endure among the monks, the monks' growth can be expected, not their decline."

See also: DN 16; AN V.77-80; AN VI.12; AN VII.56

VII.48 Bondage

"I will teach you a Dhamma discourse on bondage & lack of bondage. Listen & pay close attention. I will speak."

"Yes, lord," the monks responded.

The Blessed One said: "A woman attends inwardly to her feminine faculties, her feminine gestures, her feminine manners, feminine poise, feminine desires, feminine voice, feminine charms. She is excited by that, delighted by that. Being excited & delighted by that, she attends outwardly to masculine faculties, masculine gestures, masculine manners, masculine poise, masculine desires, masculine voices, masculine charms. She is excited by that, delighted by that. Being excited & delighted by that, she wants to be bonded to what is outside her, wants whatever pleasure & happiness that arise based on that bond. Delighting, caught up in her femininity, a woman goes into bondage with reference to men. This is how a woman doesn't transcend her femininity.

"A man attends inwardly to his masculine faculties, masculine gestures, masculine manners, masculine poise, masculine desires, masculine voice, masculine charms. He is excited by that, delighted by that. Being excited & delighted by that, he attends outwardly to feminine faculties, feminine gestures, feminine manners, feminine poise, feminine desires, feminine voices, feminine charms. He is excited by that, delighted by that. Being excited & delighted by that, he wants to be bonded to what is outside him, wants whatever pleasure & happiness that arise based on that bond. Delighting, caught up in his masculinity, a man goes into bondage with reference to women. This is how a man doesn't transcend his masculinity.

"And how is there lack of bondage? A woman doesn't attend inwardly to her feminine faculties ... feminine charms. She is not excited by that, not delighted by that ... doesn't attend outwardly to masculine faculties ... masculine charms. She is not excited by that, not delighted by that ... doesn't want to be bonded to what is outside her, doesn't want whatever pleasure & happiness that arise based on that bond. Not delighting, not caught up in her femininity, a woman doesn't go into bondage with reference to men. This is how a woman transcends her femininity.

"A man doesn't attend inwardly to his masculine faculties ... masculine charms. He is not excited by that, not delighted by that ... doesn't attend outwardly to feminine faculties ... feminine charms. He is not excited by that, not delighted by that ... doesn't want to be bonded to what is outside him, doesn't want whatever pleasure & happiness that arise based on that bond. Not delighting, not caught up in his masculinity, a man doesn't go into bondage with reference to women. This is how a man transcends his masculinity.

"This is how there is lack of bondage. And this is the Dhamma discourse on bondage & lack of bondage."

See also: AN V.75-76; AN X.13; Sn IV.7

VII.49 Giving

This discourse discusses the possible motivations for generosity, and rates in ascending order the results they can lead to. The Commentary notes that the highest motivation, untainted by lower

motivations and leading to non-returning, requires a certain level of mastery in concentration and insight in order to be one's genuine motivation for giving.

I have heard that on one occasion the Blessed One was staying in Campa, on the shore of Gaggarā Lake. Then a large number of lay followers from Campa went to Ven. Sāriputta and, on arrival, having bowed down to him, sat to one side. As they were sitting there they said to Ven. Sāriputta: "It has been a long time, venerable sir, since we have had a chance to hear a Dhamma talk in the Blessed One's presence. It would be good if we could get to hear a Dhamma talk in the Blessed One's presence."

"Then in that case, my friends, come again on the next uposatha day, and perhaps you'll get to hear a Dhamma talk in the Blessed One's presence."

"As you say, venerable sir," the lay followers from Campa said to Ven. Sāriputta. Rising from their seats, bowing down to him, and then circling him—keeping him on their right—they left.

Then, on the following uposatha day, the lay followers from Campa went to Ven. Sāriputta and, on arrival, having bowed down to him, stood to one side. Then Ven. Sāriputta, together with the lay followers from Campa, went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "Might there be the case where a person gives a gift of a certain sort and it doesn't bear great fruit or great benefit, whereas another person gives a gift of the same sort and it bears great fruit and great benefit?"

"Yes, Sāriputta, there would be the case where a person gives a gift of a certain sort and it doesn't bear great fruit or great benefit, whereas another person gives a gift of the same sort and it bears great fruit and great benefit."

"Lord, what is the cause, what is the reason, why a person gives a gift of a certain sort and it doesn't bear great fruit or great benefit, whereas another person gives a gift of the same sort and it bears great fruit and great benefit?"

"Sāriputta, there is the case where a person gives a gift seeking his own profit, with a mind attached [to the reward], seeking to store up for himself [with the thought], 'I'll enjoy this after death.' He gives his gift—food, drink, clothing, a vehicle; a garland, perfume, & ointment; bedding, shelter, & a lamp—to a priest or a contemplative. What do you think, Sāriputta? Might a person give such a gift as this?"

"Yes, lord."

"Having given this gift seeking his own profit—with a mind attached [to the reward], seeking to store up for himself, [with the thought], 'I'll enjoy this after death'—on the break-up of the body, after death, he reappears in the company of the Four Great Kings. Then, having exhausted that action, that power, that status, that sovereignty, he is a returner, coming back to this world.

"Then there is the case of a person who gives a gift not seeking his own profit, not with a mind attached [to the reward], not seeking to store up for himself, nor [with the thought], 'I'll enjoy this after death.' Instead, he gives a gift with the thought, 'Giving is good.' He gives his gift—food, drink, clothing, a vehicle; a garland, perfume, & ointment; bedding, shelter, & a lamp—to a priest or a contemplative. What do you think, Śāriputta? Might a person give such a gift as this?"

"Yes, lord."

"Having given this gift with the thought, 'Giving is good,' on the break-up of the body, after death, he reappears in the company of the devas of the Thirty-three. Then, having exhausted that action, that power, that status, that sovereignty, he is a returner, coming back to this world.

"Or, instead of thinking, 'Giving is good,' he gives a gift with the thought, 'This was given in the past, done in the past, by my father & grandfather. It would not be right for me to let this old family custom be discontinued' ... on the break-up of the body, after death, he reappears in the company of the devas of the Hours. Then, having exhausted that action, that power, that status, that sovereignty, he is a returner, coming back to this world.

"Or, instead ... he gives a gift with the thought, 'I am well-off. These are not well-off. It would not be right for me, being well-off, not to give a gift to those who are not well-off' ... on the break-up of the body, after death, he reappears in the company of the Contented devas. Then, having exhausted that action, that power, that status, that sovereignty, he is a returner, coming back to this world.

"Or, instead ... he gives a gift with the thought, 'Just as there were the great sacrifices of the sages of the past—Aṭṭhaka, Vāmaka, Vāmadeva, Vessamitta, Yamadaggin, Angirasa, Bhāradvāja, Vasetṭha, Kassapa, & Bhagu—in the same way will this be my distribution of gifts' ... on the break-up of the body, after death, he reappears in the company of the devas who delight in creation. Then, having exhausted that action, that power, that status, that sovereignty, he is a returner, coming back to this world.

"Or, instead ... he gives a gift with the thought, 'When this gift of mine is given, it makes the mind serene. Gratification & joy arise' ... on the break-up of the body, after death, he reappears in the company of the devas who have power over the creations of others. Then, having exhausted that action, that power, that status, that sovereignty, he is a returner, coming back to this world.

"Or, instead of thinking, 'When this gift of mine is given, it makes the mind serene. Gratification & joy arise,' he gives a gift with the thought, 'This is an ornament for the mind, a support for the mind.' He gives his gift—food, drink, clothing, a vehicle; a garland, perfume, & ointment; bedding, shelter, & a lamp—to a priest or a contemplative. What do you think, Sāriputta? Might a person give such a gift as this?"

"Yes, lord."

"Having given this, not seeking his own profit, not with a mind attached [to the reward], not seeking to store up for himself, nor [with the thought], 'I'll enjoy this after death,'

—nor with the thought, 'Giving is good,'

—nor with the thought, 'This was given in the past, done in the past, by my father & grandfather. It would not be right for me to let this old family custom be discontinued,'

—nor with the thought, 'I am well-off. These are not well-off. It would not be right for me, being well-off, not to give a gift to those who are not well-off,' nor with the thought, 'Just as there were the great sacrifices of the sages of the past—Aṭṭhaka, Vāmaka, Vāmadeva, Vessamitta, Yamadaggin, Angirasa, Bhāradvāja, Vaseṭṭha, Kassapa, & Bhagu—in the same way this will be my distribution of gifts,'

—nor with the thought, 'When this gift of mine is given, it makes the mind serene. Gratification & joy arise,'

—but with the thought, 'This is an ornament for the mind, a support for the mind'—on the break-up of the body, after death, he reappears in the company of Brahmā's Retinue. Then, having exhausted that action, that power, that status, that sovereignty, he is a non-returner. He doesn't come back to this world.

"This, Sāriputta, is the cause, this is the reason, why a person gives a gift of a certain sort and it doesn't bear great fruit or great benefit, whereas another person gives a gift of the same sort and it bears great fruit and great benefit."

See also: SN III.24; AN III.58

VII.56 To Kimila

I have heard that on one occasion the Blessed One was staying at Kimila, in the Bamboo Grove. Then Ven. Kimila went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "What is the cause, lord, what is the reason why, when a Tathāgata has become totally unbound (has entered total Nibbāna), the true Dhamma does not last a long time?"

"Kimila, there is the case where, when a Tathāgata has become totally unbound, the monks, nuns, male lay followers, & female lay followers live without respect, without deference, for the Teacher; live without respect, without deference, for the Dhamma ... the Saṅgha ... the Training [heightened virtue, heightened concentration, heightened discernment] ... concentration ... heedfulness; live without respect, without deference, for hospitality. This is the cause, this is the reason why, when a Tathāgata has become totally unbound, the true Dhamma does not last a long time."

"And what is the cause, what is the reason why, when a Tathāgata has become totally unbound, the true Dhamma does last a long time?"

"Kimila, there is the case where, when a Tathāgata has become totally unbound, the monks, nuns, male lay followers, & female lay followers live with respect, with deference, for the Teacher; live with respect, with deference, for the Dhamma ... the Saṅgha ... the Training ... concentration ... heedfulness; live with respect, with deference, for hospitality. This is the cause, this is the reason why, when a Tathāgata has become totally unbound, the true Dhamma does last a long time."

See also: SN VI.2; SN XX.7; AN V.79; AN VII.21

VII.58 Nodding

Once the Blessed One was living among the Bhaggas in the Deer Park at Bhesakaḷā Grove, near Crocodile Haunt. At that time Ven. Mahā Moggallāna [prior to his Awakening] sat nodding near the village of Kallavālaputta, in Magadha. The Blessed One, with his purified divine eye, surpassing the human, saw Ven. Mahā Moggallāna as he sat nodding near the village of

Kallavālaputta in Magadha. As soon as he saw this—just as a strong man might extend his flexed arm or flex his extended arm—he disappeared from among the Bhaggas in the Deer Park at Bhesakalā Grove near Crocodile Haunt and re-appeared near the village of Kallavālaputta in Magadha, right in front of Ven. Mahā Moggallāna. There he sat down on a prepared seat. As he was sitting there, the Blessed One said to Ven. Mahā Moggallāna, “Are you nodding, Moggallāna? Are you nodding?”

“Yes, lord.”

“Well then, Moggallāna, whatever perception you have in mind when drowsiness descends on you, don’t attend to that perception, don’t pursue it. It’s possible that by doing this you will shake off your drowsiness.

“But if by doing this you don’t shake off your drowsiness, then recall to your awareness the Dhamma as you have heard & memorized it, re-examine it, & ponder it over in your mind. It’s possible that by doing this you will shake off your drowsiness.

“But if by doing this you don’t shake off your drowsiness, then repeat aloud in detail the Dhamma as you have heard & memorized it. It’s possible that by doing this you will shake off your drowsiness.

“But if by doing this you don’t shake off your drowsiness, then pull both your earlobes and rub your limbs with your hands. It’s possible that by doing this you will shake off your drowsiness.

“But if by doing this you don’t shake off your drowsiness, then get up from your seat and, after washing your eyes out with water, look around in all directions and upward to the major stars & constellations. It’s possible that by doing this you will shake off your drowsiness.

“But if by doing this you don’t shake off your drowsiness, then attend to the perception of light, resolve on the perception of daytime, [dwelling] by night as by day, and by day as by night. By means of an awareness thus open & unhampered, develop a brightened mind. It’s possible that by doing this you will shake off your drowsiness.

“But if by doing this you don’t shake off your drowsiness, then—perceptive of what lies in front & behind—set a distance to meditate walking back & forth, your senses inwardly immersed, your mind not straying outwards. It’s possible that by doing this you will shake off your drowsiness.

“But if by doing this you don’t shake off your drowsiness, then—reclining on your right side—take up the lion’s posture,

one foot placed on top of the other, mindful, alert, with your mind set on getting up. As soon as you wake up, get up quickly, with the thought, 'I won't stay indulging in the pleasure of lying down, the pleasure of reclining, the pleasure of drowsiness.' That is how you should train yourself.

"Furthermore, Moggallāna, should you train yourself: 'I will not visit families with my pride [literally, "my trunk" (i.e., an elephant's trunk)] lifted high.' That is how you should train yourself. Among families there are many jobs that have to be done, so that people don't pay attention to a visiting monk. If a monk visits them with his trunk lifted high, the thought will occur to him, 'Now who, I wonder, has caused a split between me and this family? The people seem to have no liking for me.' Getting nothing, he becomes abashed. Abashed, he becomes restless. Restless, he becomes unrestrained. Unrestrained, his mind is far from concentration.

"Furthermore, Moggallāna, should you train yourself: 'I will speak no confrontational speech.' That is how you should train yourself. When there is confrontational speech, a lot of discussion can be expected. When there is a lot of discussion, there is restlessness. One who is restless becomes unrestrained. Unrestrained, his mind is far from concentration.

"It's not the case, Moggallāna, that I praise association of every sort. But it's not the case that I dispraise association of every sort. I don't praise association with householders and renunciates. But as for dwelling places that are free from noise, free from sound, their atmosphere devoid of people, appropriately secluded for resting undisturbed by human beings: I praise association with dwelling places of this sort."

When this was said, Ven. Moggallāna said to the Blessed One: "Briefly, lord, in what respect is a monk released through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly celibate life, utterly consummate: foremost among human & heavenly beings?"

"There is the case, Moggallāna, where a monk has heard, '*All phenomena are unworthy of attachment.*' Having heard that all phenomena are unworthy of attachment, he fully knows all phenomena. Fully knowing all phenomena, he fully comprehends all phenomena. Fully comprehending all phenomena, then whatever feeling he experiences—pleasure, pain, neither pleasure nor pain—he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that

feeling. As he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling, he is unsustained by (doesn't cling to) anything in the world. Unsustained, he isn't agitated. Unagitated, he is unbound right within. He discerns: 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"It's in this respect, Moggallāna, that a monk, in brief, is released through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly celibate life, utterly consummate: foremost among human & heavenly beings."

See also: SN XXII.23; SN XXXV.23-24; AN III.137; AN IV.37; DhP 277-279; Sn II.10; Thag I.84; Thag II.37

VII.60 An Angry Person

"These seven things—pleasing to an enemy, bringing about an enemy's aim—come to a man or woman who is angry. Which seven?

"There is the case where an enemy wishes of an enemy, 'O, may this person be ugly!' Why is that? An enemy is not pleased with an enemy's good looks. Now, when a person is angry—overcome with anger, oppressed with anger—then even though that he may be well-bathed, well-anointed, dressed in white clothes, his hair & beard neatly trimmed, he is ugly nevertheless, all because he is overcome with anger. This is the first thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"Furthermore, an enemy wishes of an enemy, 'O, may this person sleep badly!' Why is that? An enemy is not pleased with an enemy's restful sleep. Now, when a person is angry—overcome with anger, oppressed with anger—then even though he sleeps on a bed spread with a white blanket, spread with a woolen coverlet, spread with a flower-embroidered bedspread, covered with a rug of deerskins, with a canopy overhead, or on a sofa with red cushions at either end, he sleeps badly nevertheless, all because he is overcome with anger. This is the second thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"Furthermore, an enemy wishes of an enemy, 'O, may this person not profit!' Why is that? An enemy is not pleased with

an enemy's profits. Now, when a person is angry—overcome with anger, oppressed with anger—then even when he suffers a loss, he thinks, 'I've gained a profit'; and even when he gains a profit, he thinks, 'I've suffered a loss.' When he has grabbed hold of these ideas that work in mutual opposition [to the truth], they lead to his long-term suffering & loss, all because he is overcome with anger. This is the third thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"Furthermore, an enemy wishes of an enemy, 'O, may this person not have any wealth!' Why is that? An enemy is not pleased with an enemy's wealth. Now, when a person is angry—overcome with anger, oppressed with anger—then whatever his wealth, earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow—righteous wealth righteously gained—the king orders it sent to the royal treasury [in payment of fines levied for his behavior] all because he is overcome with anger. This is the fourth thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"Furthermore, an enemy wishes of an enemy, 'O, may this person not have any reputation!' Why is that? An enemy is not pleased with an enemy's reputation. Now, when a person is angry—overcome with anger, oppressed with anger—whatever reputation he has gained from being heedful, it falls away, all because he is overcome with anger. This is the fifth thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"Furthermore, an enemy wishes of an enemy, 'O, may this person not have any friends!' Why is that? An enemy is not pleased with an enemy's having friends. Now, when a person is angry—overcome with anger, oppressed with anger—his friends, companions, & relatives will avoid him from afar, all because he is overcome with anger. This is the sixth thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"Furthermore, an enemy wishes of an enemy, 'O, may this person, on the break-up of the body, after death, reappear in the plane of deprivation, the bad bourn, the lower realms, in hell!' Why is that? An enemy is not pleased with an enemy's going to heaven. Now, when a person is angry—overcome with anger, oppressed

with anger—he engages in misconduct with the body, misconduct with speech, misconduct with the mind. Having engaged in misconduct with the body, misconduct with speech, misconduct with the mind, then—on the break-up of the body, after death—he reappears in the plane of deprivation, the bad bourn, the lower realms, in hell, all because he was overcome with anger. This is the seventh thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"These are the seven things—pleasing to an enemy, bringing about an enemy's aim—that come to a man or woman who is angry."

An angry person is ugly & sleeps poorly.
 Gaining a profit, he turns it into a loss,
 having done damage with word & deed.
 A person overwhelmed with anger
 destroys his wealth.

Maddened with anger,
 he destroys his status.
 Relatives, friends, & colleagues avoid him.
 Anger brings loss.
 Anger inflames the mind.

He doesn't realize
 that his danger is born from within.

An angry person doesn't know
 his own benefit.
 An angry person doesn't see
 the Dhamma.

A man conquered by anger
 is in a mass of darkness.
 He takes pleasure in bad deeds
 as if they were good,
 but later, when his anger is gone,
 he suffers as if burned with fire.
 He is spoiled, blotted out,
 like fire enveloped in smoke.

When anger spreads,
 when a man becomes angry,
 he has no shame, no fear of evil,
 is not respectful in speech.

For a person overcome with anger,
nothing gives light.

I'll list the deeds that bring remorse,
that are far from the teachings.

Listen!

An angry person	kills his father,
	kills his mother,
	kills brahmans
	& ordinary people.

It's because of a mother's devotion
that one sees the world,
yet an angry ordinary person
can kill this giver of life.
Like oneself, all beings hold themselves most dear,
yet an angry person, deranged,
can kill himself in many ways:
with a sword, taking poison,
hanging himself by a rope in a mountain glen.

Doing these deeds
that kill beings and do violence to himself,
the angry person doesn't realize that he's ruined.

This snare of Māra, in the form of anger,
dwelling in the cave of the heart:
cut it out with self-control,
discernment, persistence, right view.
The wise man would cut out
each & every form of unskillfulness.
Train yourselves:
'May we not be blotted out.'

Free from anger & untroubled,
free from greed, without longing,
tamed, your anger abandoned,
free from fermentation,
you will be unbound.

See also: MN 21; SN I.72; SN VII.2; AN III.133; AN IV.200; AN X.80

VII.64 *One with a Sense of Dhamma*

"A monk endowed with these seven qualities is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, an unexcelled field of merit for the world. Which seven? There is the case where a monk is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, a sense of time, a sense of social gatherings, & a sense of distinctions among individuals.

"And how is a monk one with a sense of Dhamma? There is the case where a monk knows the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions [the earliest classifications of the Buddha's teachings]. If he didn't know the Dhamma—dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions—he wouldn't be said to be one with a sense of Dhamma. So it's because he does know the Dhamma—dialogues ... question & answer sessions—that he is said to be one with a sense of Dhamma. This is one with a sense of Dhamma.

"And how is a monk one with a sense of meaning? There is the case where a monk knows the meaning of this & that statement—'This is the meaning of that statement; that is the meaning of this.' If he didn't know the meaning of this & that statement—'This is the meaning of that statement; that is the meaning of this'—he wouldn't be said to be one with a sense of meaning. So it's because he does know the meaning of this & that statement—'This is the meaning of that statement; that is the meaning of this'—that he is said to be one with a sense of meaning. This is one with a sense of Dhamma & a sense of meaning.

"And how is a monk one with a sense of himself? There is the case where a monk knows himself: 'This is how far I have come in conviction, virtue, learning, liberality, discernment, quick-wittedness.' If he didn't know himself—'This is how far I have come in conviction, virtue, learning, liberality, discernment, quick-wittedness'—he wouldn't be said to be one with a sense of himself. So it's because he does know himself—'This is how far I have come in conviction, virtue, learning, liberality,

discernment, quick-wittedness'—that he is said to be one with a sense of himself. This is one with a sense of Dhamma, a sense of meaning, & a sense of himself.

"And how is a monk one with a sense of moderation? There is the case where a monk knows moderation in accepting robes, almsfood, lodgings, & medicinal requisites for curing the sick. If he didn't know moderation in accepting robes, almsfood, lodgings, & medicinal requisites for curing the sick, he wouldn't be said to be one with a sense of moderation. So it's because he does know moderation in accepting robes, almsfood, lodgings, & medicinal requisites for curing the sick, that he is said to be one with a sense of moderation. This is one with a sense of Dhamma, a sense of meaning, a sense of himself, & a sense of moderation.

"And how is a monk one with a sense of time? There is the case where a monk knows the time: 'This is the time for recitation; this, the time for questioning; this, the time for making an effort [in meditation]; this, the time for seclusion.' If he didn't know the time—'This is the time for recitation; this, the time for questioning; this, the time for making an effort; this, the time for seclusion'—he wouldn't be said to be one with a sense of time. So it's because he does know the time—'This is the time for recitation; this, the time for questioning; this, the time for making an effort; this, the time for seclusion'—that he is said to be one with a sense of time. This is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, & a sense of time.

"And how is a monk one with a sense of social gatherings? There is the case where a monk knows his social gathering: 'This is a social gathering of noble warriors; this, a social gathering of priests; this, a social gathering of householders; this, a social gathering of contemplatives; here one should approach them in this way, stand in this way, act in this way, sit in this way, speak in this way, stay silent in this way.' If he didn't know his social gathering—'This is a social gathering of noble warriors; this, a social gathering of priests; this, a social gathering of householders; this, a social gathering of contemplatives; here one should approach them in this way, stand in this way, act in this way, sit in this way, speak in this way, stay silent in this way'—he wouldn't be said to be one with a sense of social gatherings. So it's because he does know his social gathering—'This is a social gathering of noble warriors; this, a social gathering of

is a social gathering of noble warriors; this, a social gathering of priests; this, a social gathering of householders; this, a social gathering of contemplatives; here one should approach them in this way, stand in this way, act in this way, sit in this way, speak in this way, stay silent in this way'—that he is said to be one with a sense of social gatherings. This is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, a sense of time, & a sense of social gatherings.

"And how is a monk one with a sense of distinctions among individuals? There is the case where people are known to a monk in terms of two categories.

"Of two people—one who wants to see noble ones and one who doesn't—the one who doesn't want to see noble ones is to be criticized for that reason; the one who does want to see noble ones is, for that reason, to be praised.

"Of two people who want to see noble ones—one who wants to hear the true Dhamma and one who doesn't—the one who doesn't want to hear the true Dhamma is to be criticized for that reason; the one who does want to hear the true Dhamma is, for that reason, to be praised.

"Of two people who want to hear the true Dhamma—one who listens with an attentive ear and one who listens without an attentive ear—the one who listens without an attentive ear is to be criticized for that reason; the one who listens with an attentive ear is, for that reason, to be praised.

"Of two people who listen with an attentive ear—one who, having listened to the Dhamma, remembers it, and one who doesn't—the one who, having listened to the Dhamma, doesn't remember it is to be criticized for that reason; the one who, having listened to the Dhamma, does remember the Dhamma is, for that reason, to be praised.

"Of two people who, having listened to the Dhamma, remember it—one who explores the meaning of the Dhamma he has remembered and one who doesn't—the one who doesn't explore the meaning of the Dhamma he has remembered is to be criticized for that reason; the one who does explore the meaning of the Dhamma he has remembered is, for that reason, to be praised.

"Of two people who explore the meaning of the Dhamma they have remembered—one who practices the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning, and one who doesn't—the one who doesn't practice

the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning, is to be criticized for that reason; the one who does practice the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning is, for that reason, to be praised.

"Of two people who practice the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning—one who practices for both his own benefit and that of others, and one who practices for his own benefit but not that of others—the one who practices for his own benefit but not that of others is to be criticized for that reason; the one who practices for both his own benefit and that of others is, for that reason, to be praised.

"This is how people are known to a monk in terms of two categories. And this is how a monk is one with a sense of distinctions among individuals.

"A monk endowed with these seven qualities is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, an unexcelled field of merit for the world."

See also: AN IV.95-96; AN V.20; AN XI.12

VII.80 The Teacher's Instruction

Then Ven. Upāli went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "It would be good, venerable sir, if the Blessed One would teach me the Dhamma in brief such that, having heard the Dhamma from the Blessed One, I might dwell alone, secluded, heedful, ardent, & resolute."

"Upāli, the qualities of which you may know, 'These qualities do not lead to utter disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, nor to Unbinding': You may definitely hold, 'This is not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction.'

"As for the qualities of which you may know, 'These qualities lead to utter disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding': You may definitely hold, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.'"

See also: MN 72; SN LVI.1; AN VIII.53

Eights

VIII.2 Discernment

"Monks, these eight causes, these eight requisite conditions lead to the acquiring of the as-yet-unacquired discernment that is basic to the celibate life, and to the increase, plenitude, development, & culmination of that which has already been acquired. Which eight?

"There is the case where a monk lives in apprenticeship to the Teacher or to a respectable comrade in the celibate life in whom he has established a strong sense of conscience, fear of blame, love, & respect. This, monks, is the first cause, the first requisite condition that leads to the acquiring of the as-yet-unacquired discernment that is basic to the celibate life, and to the increase, plenitude, development, & culmination of that which has already been acquired.

"As he lives in apprenticeship under the Teacher or under a respectable comrade in the celibate life in whom he has established a strong sense of conscience, fear of blame, love, & respect, he approaches him at the appropriate times to ask & question him: 'What, venerable sir, is the meaning of this statement?' He [the Teacher or the respectable comrade in the celibate life] reveals what is hidden, makes plain what is obscure, and dispels perplexity in many kinds of perplexing things. This is the second cause, the second requisite condition

"Having heard the Dhamma, he [the student] achieves a twofold seclusion: seclusion in body & seclusion in mind. This is the third cause, the third requisite condition

"He is virtuous. He dwells restrained in accordance with the Pātimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is the fourth cause, the fourth requisite condition

"He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in

the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the celibate life that is entirely complete & pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views. This is the fifth cause, the fifth requisite condition

"He keeps his persistence aroused for abandoning unskillful mental qualities and for taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. This is the sixth cause, the sixth requisite condition

"When he is in the midst of the Saṅgha he doesn't talk on & on about a variety of things. Either he speaks Dhamma himself or he invites another to do so, and he feels no disdain for noble silence [the second jhāna]. This is the seventh cause, the seventh requisite condition

"He remains focused on arising & passing away with regard to the five aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling ... Such is apperception ... Such are fabrications ... Such is consciousness, such its origination, such its disappearance.' This, monks, is the eighth cause, the eighth requisite condition that leads to the acquiring of the as-yet-unacquired discernment that is basic to the celibate life, and to the increase, plenitude, development, & culmination of that which has already been acquired.

"When this is the case, his comrades in the celibate life hold him in esteem: 'This venerable one lives in apprenticeship to the Teacher or to a respectable comrade in the celibate life in whom he has established a strong sense of conscience, fear of blame, love, & respect. Surely, knowing, he knows; seeing, he sees.' This is a factor leading to endearment, to respect, to development, to consonance, to unification [of mind].

"[They say:] 'As he lives in apprenticeship under the Teacher or under a respectable comrade in the celibate life in whom he has established a strong sense of conscience, fear of blame, love, & respect, he approaches him at the appropriate times to ask & question him: 'What, venerable sir, is the meaning of this statement?' He [the Teacher or the respectable comrade in the celibate life] reveals what is hidden, makes plain what is obscure, and dispels perplexity in all kinds of perplexing things. Surely, knowing, he knows; seeing, he sees.' This is a

factor leading to endearment, to respect, to development, to consonance, to unification [of mind].

"[They say:] 'Having heard the Dhamma, he [the student] achieves a twofold seclusion: seclusion in body & seclusion in mind. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification [of mind].

"[They say:] 'He is virtuous. He dwells restrained in accordance with the Pātimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification [of mind].

"[They say:] 'He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the celibate life that is entirely complete & pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification [of mind].

"[They say:] 'He keeps his persistence aroused for abandoning unskillful mental qualities and for taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification [of mind].

"[They say:] 'When he is in the midst of the Saṅgha he doesn't talk on & on about a variety of things. Either he speaks Dhamma himself or he invites another to do so, and he feels no disdain for noble silence [the second jhāna]. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification [of mind].

"[They say:] 'He remains focused on arising & passing away with regard to the five aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling ... Such is apperception ... Such are fabrications ... Such is consciousness, such its origination, such its disappearance.' Surely, knowing, he knows; seeing,

he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification [of mind].

"These, monks, are the eight causes, the eight requisite conditions that lead to the acquiring of the as-yet-unacquired discernment that is basic to the celibate life, and to the increase, plenitude, development, & culmination of that which has already been acquired."

See also: SN VI.2; SN XLV.2; AN V.114; AN IX.1; Dhṛp 372; Ud IV.1

VIII.6 The Failings of the World

"Monks, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions. Which eight? Gain, loss, status, disgrace, censure, praise, pleasure, & pain. These are the eight worldly conditions that spin after the world, and the world spins after these eight worldly conditions.

"For an ordinary uninstructed person there arise gain, loss, status, disgrace, censure, praise, pleasure, & pain. For a well-instructed disciple of the noble ones there also arise gain, loss, status, disgrace, censure, praise, pleasure, & pain. So what difference, what distinction, what distinguishing factor is there between the well-instructed disciple of the noble ones and the ordinary uninstructed person?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen & pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said, "Gain arises for an ordinary uninstructed person. He doesn't reflect, 'Gain has arisen for me. It is inconstant, stressful, & subject to change.' He doesn't discern it as it actually is.

"Loss arises Status arises Disgrace arises Censure arises Praise arises Pleasure arises

"Pain arises. He doesn't reflect, 'Pain has arisen for me. It is inconstant, stressful, & subject to change.' He doesn't discern it as it actually is.

"His mind remains consumed with the gain. His mind remains consumed with the loss ... with the status ... the disgrace

... the censure ... the praise ... the pleasure. His mind remains consumed with the pain.

"He welcomes the arisen gain and rebels against the arisen loss. He welcomes the arisen status and rebels against the arisen disgrace. He welcomes the arisen praise and rebels against the arisen censure. He welcomes the arisen pleasure and rebels against the arisen pain. As he is thus engaged in welcoming & rebelling, he is not released from birth, aging, or death; from sorrows, lamentations, pains, distresses, or despairs. He is not released, I tell you, from suffering & stress.

"Now, gain arises for a well-instructed disciple of the noble ones. He reflects, 'Gain has arisen for me. It is inconstant, stressful, & subject to change.' He discerns it as it actually is.

"Loss arises Status arises Disgrace arises Censure arises Praise arises Pleasure arises

"Pain arises. He reflects, 'Pain has arisen for me. It is inconstant, stressful, & subject to change.' He discerns it as it actually is.

"His mind doesn't remain consumed with the gain. His mind doesn't remain consumed with the loss ... with the status ... the disgrace ... the censure ... the praise ... the pleasure. His mind doesn't remain consumed with the pain.

"He doesn't welcome the arisen gain, or rebel against the arisen loss. He doesn't welcome the arisen status, or rebel against the arisen disgrace. He doesn't welcome the arisen praise, or rebel against the arisen censure. He doesn't welcome the arisen pleasure, or rebel against the arisen pain. As he thus abandons welcoming & rebelling, he is released from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is released, I tell you, from suffering & stress.

"This is the difference, this the distinction, this the distinguishing factor between the well-instructed disciple of the noble ones and the ordinary uninstructed person."

Gain/loss,
status/disgrace,
censure/praise,
pleasure/pain:

These conditions among human beings
are inconstant,
impermanent,
subject to change.

Knowing this, the wise person, mindful,
ponders these changing conditions.

Desirable things	don't charm the mind,
undesirable ones	bring no resistance.

His welcoming	
& rebelling	are scattered,
	gone to their end,
	do not exist.

Knowing the dustless, sorrowless state,
he discerns rightly,
has gone, beyond becoming,
to the Further Shore.

See also: AN IV.192

VIII.26 *Jivaka (On Being a Lay Follower)*

I have heard that on one occasion the Blessed One was staying in Rājagaha, at Jivaka's Mango Grove. Then Jivaka Komārabhacca went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "Venerable sir, to what extent is one a lay follower?"

"Jivaka, when one has gone to the Buddha for refuge, has gone to the Dhamma for refuge, and has gone to the Saṅgha for refuge, then to that extent is one a lay follower."

"And to what extent, venerable sir, is one a virtuous lay follower?"

"Jivaka, when one abstains from taking life, from stealing, from sexual misconduct, from lying, and from fermented & distilled drinks that lead to heedlessness, then to that extent is one a virtuous lay follower."

"And to what extent, venerable sir, is one a lay follower who practices for his own benefit but not that of others?"

"Jivaka, when a lay follower himself is consummate in conviction but doesn't encourage others in the consummation of conviction; when he himself is consummate in virtue but doesn't encourage others in the consummation of virtue; when he himself is consummate in generosity but doesn't encourage others in the consummation of generosity; when he himself desires to see the monks but doesn't encourage others to see the monks; when he himself wants to hear the true Dhamma but doesn't encourage others to hear the true Dhamma; when he himself habitually

remembers the Dhamma he has heard but doesn't encourage others to remember the Dhamma they have heard; when he himself explores the meaning of the Dhamma he has heard but doesn't encourage others to explore the meaning of the Dhamma they have heard; when he himself, knowing both the Dhamma & its meaning, practices the Dhamma in line with the Dhamma, but doesn't encourage others to practice the Dhamma in line with the Dhamma: then to that extent he is a lay follower who practices for his own benefit but not for the benefit of others."

"And to what extent, venerable sir, is one a lay follower who practices both for his own benefit & the benefit of others?"

"Jivaka, when a lay follower himself is consummate in conviction and encourages others in the consummation of conviction; when he himself is consummate in virtue and encourages others in the consummation of virtue; when he himself is consummate in generosity and encourages others in the consummation of generosity; when he himself desires to see the monks and encourages others to see the monks; when he himself wants to hear the true Dhamma and encourages others to hear the true Dhamma; when he himself habitually remembers the Dhamma he has heard and encourages others to remember the Dhamma they have heard; when he himself explores the meaning of the Dhamma he has heard and encourages others to explore the meaning of the Dhamma they have heard; when he himself, knowing both the Dhamma & its meaning, practices the Dhamma in line with the Dhamma and encourages others to practice the Dhamma in line with the Dhamma: then to that extent he is a lay follower who practices both for his own benefit and for the benefit of others."

See also: AN V.175; AN VIII.54

VIII.30 Anuruddha

Once the Blessed One was staying among the Bhaggas in the Deer Park at Bhesakaḷā Grove, near Crocodile Haunt. And at that time Ven. Anuruddha was living among the Cetis in the Eastern Bamboo Park. Then, as he was alone in seclusion, this line of thinking arose in Ven. Anuruddha's awareness: "This Dhamma is for one who is modest, not for one who is self-aggrandizing. This

Dhamma is for one who is content, not for one who is discontent. This Dhamma is for one who is reclusive, not for one who is entangled. This Dhamma is for one whose persistence is aroused, not for one who is lazy. This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused. This Dhamma is for one whose mind is centered, not for one whose mind is uncentered. This Dhamma is for one endowed with discernment, not for whose discernment is weak."

Then the Blessed One, realizing with his awareness the line of thinking in Ven. Anuruddha's awareness—just as a strong man might extend his flexed arm or flex his extended arm—disappeared from among the Bhaggas in the Deer Park at Bhesakaḷā Grove, near Crocodile Haunt, and re-appeared among the Cetis in the Eastern Bamboo Park, right in front of Ven. Anuruddha. There he sat down on a prepared seat. As for Ven. Anuruddha, having bowed down to the Blessed One, he sat to one side. As he was sitting there the Blessed One said to him, "Good, Anuruddha, very good. It's good that you think these thoughts of a great person: 'This Dhamma is for one who is modest, not for one who is self-aggrandizing. This Dhamma is for one who is content, not for one who is discontent. This Dhamma is for one who is reclusive, not for one who is entangled. This Dhamma is for one whose persistence is aroused, not for one who is lazy. This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused. This Dhamma is for one whose mind is centered, not for one whose mind is uncentered. This Dhamma is for one endowed with discernment, not for one whose discernment is weak.' Now then, Anuruddha, think the eighth thought of a great person: 'This Dhamma is for one who enjoys non-complication, who delights in non-complication, not for one who enjoys & delights in complication.'

"Anuruddha, when you think these eight thoughts of a great person, then—whenever you want—quite withdrawn from sensuality, withdrawn from unskillful qualities, you will enter & remain in the first jhāna: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. When you think these eight thoughts of a great person, then—whenever you want—with the stilling of directed thought and evaluation, you will enter & remain in the second jhāna: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation—internal assurance with

the fading of rapture, you will remain in equanimity, mindful & alert, physically sensitive to pleasure. You will enter & remain in the third jhāna, of which the noble ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' When you think these eight thoughts of a great person, then—whenever you want—with the abandoning of pleasure & pain, as with the earlier disappearance of elation & distress, you will enter & remain in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain.

"Now, when you think these eight thoughts of a great person and become a person who can attain at will, without trouble or difficulty, these four jhānas—heightened mental states providing a pleasant abiding in the here & now—then your robe of cast-off rags will seem to you to be just like the clothes chest of a householder or householder's son, full of clothes of many colors. As you live contented, it will serve for your delight, for a comfortable abiding, for non-agitation, & for alighting on Unbinding.

"When you think these eight thoughts of a great person and become a person who can attain at will, without trouble or difficulty, these four jhānas—heightened mental states providing a pleasant abiding in the here & now—then your meal of alms-food will seem to you to be just like the rice & wheat of a householder or householder's son, cleaned of black grains, and served with a variety of sauces & seasonings your dwelling at the foot of a tree will seem to you to be just like the gabled mansion of a householder or householder's son, plastered inside & out, draft-free, bolted, and with its shutters closed your bed on a spread of grass will seem to you like the couch of a householder or householder's son, spread with long-haired coverlets, white woolen coverlets, embroidered coverlets, antelope-hide & deer-skin rugs, covered with a canopy, and with red cushions for the head & feet

"When you think these eight thoughts of a great person and become a person who can attain at will, without trouble or difficulty, these four jhānas—heightened mental states providing a pleasant abiding in the here & now—then your medicine of strong-smelling urine will seem to you to be just like the various tonics of a householder or householder's son: ghee, fresh butter, oil, honey, & molasses sugar. As you live contented, it will serve

for your delight, for a comfortable abiding, for non-agitation, & for alighting on Unbinding.

"Now, then, Anuruddha, you are to stay right here among the Cetis for the coming Rains Retreat."

"As you say, venerable sir," Ven. Anuruddha replied.

Then, having given this exhortation to Ven. Anuruddha, the Blessed One—as a strong man might extend his flexed arm or flex his extended arm—disappeared from the Eastern Bamboo Park of the Cetis and reappeared among the Bhaggas in the Deer Park at Bhesakaḷā Grove, near Crocodile Haunt. He sat down on a prepared seat and, as he was sitting there, he addressed the monks: "Monks, I will teach you the eight thoughts of a great person. Listen & pay close attention. I will speak."

"Yes, lord," the monks responded.

The Blessed One said, "Now, what are the eight thoughts of a great person? This Dhamma is for one who is modest, not for one who is self-aggrandizing. This Dhamma is for one who is content, not for one who is discontent. This Dhamma is for one who is reclusive, not for one who is entangled. This Dhamma is for one whose persistence is aroused, not for one who is lazy. This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused. This Dhamma is for one whose mind is centered, not for one whose mind is uncentered. This Dhamma is for one endowed with discernment, not for one whose discernment is weak. This Dhamma is for one who enjoys non-complication, who delights in non-complication, not for one who enjoys & delights in complication.

"This Dhamma is for one who is modest, not for one who is self-aggrandizing.' Thus was it said. With reference to what was it said? There is the case where a monk, being modest, doesn't want it to be known that 'He is modest.' Being content, he doesn't want it to be known that 'He is content.' Being reclusive, he doesn't want it to be known that 'He is reclusive.' His persistence being aroused, he doesn't want it to be known that 'His persistence is aroused.' His mindfulness being established, he doesn't want it to be known that 'His mindfulness is established.' His mind being centered, he doesn't want it to be known that 'His mind is centered.' Being endowed with discernment, he doesn't want it to be known that 'He is endowed with discernment.' Enjoying non-complication, he doesn't want it to be known that 'He is enjoying non-complication.' 'This Dhamma is

for one who is modest, not for one who is self-aggrandizing.' Thus was it said. And with reference to this was it said.

""This Dhamma is for one who is content, not for one who is discontent.' Thus was it said. With reference to what was it said? There is the case where a monk is content with any old robe cloth at all, any old almsfood, any old lodging, any old medicinal requisites for curing sickness at all. 'This Dhamma is for one who is content, not for one who is discontent.' Thus was it said. And with reference to this was it said.

""This Dhamma is for one who is reclusive, not for one who is entangled.' Thus was it said. With reference to what was it said? There is the case where a monk, when living in seclusion, is visited by monks, nuns, lay men, lay women, kings, royal ministers, sectarians & their disciples. With his mind bent on seclusion, tending toward seclusion, inclined toward seclusion, aiming at seclusion, relishing renunciation, he converses with them only as much is necessary for them to take their leave. 'This Dhamma is for one who is reclusive, not for one who is entangled.' Thus was it said. And with reference to this was it said.

""This Dhamma is for one whose persistence is aroused, not for one who is lazy.' Thus was it said. With reference to what was it said? There is the case where a monk keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. 'This Dhamma is for one whose persistence is aroused, not for one who is lazy.' Thus was it said. And with reference to this was it said.

""This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused.' Thus was it said. With reference to what was it said? There is the case where a monk is mindful, highly meticulous, remembering & able to call to mind even things that were done & said long ago. 'This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused.' Thus was it said. And with reference to this was it said.

""This Dhamma is for one whose mind is centered, not for one whose mind is uncentered.' Thus was it said. With reference to what was it said? There is the case where a monk, quite withdrawn from sensuality, withdrawn from unskillful mental qualities, enters & remains in the first jhāna: rapture & pleasure

born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thought & evaluation, he enters & remains in the second jhāna: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains in equanimity, mindful & alert, and physically sensitive of pleasure. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. 'This Dhamma is for one whose mind is centered, not for one whose mind is uncentered.' Thus was it said. And with reference to this was it said.

"'This Dhamma is for one endowed with discernment, not for one whose discernment is weak.' Thus was it said. With reference to what was it said? There is the case where a monk is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. 'This Dhamma is for one endowed with discernment, not for one whose discernment is weak.' Thus was it said. And with reference to this was it said.

"'This Dhamma is for one who enjoys non-complication, who delights in non-complication, not for one who enjoys & delights in complication.' Thus was it said. With reference to what was it said? There is the case where a monk's mind leaps up, grows confident, steadfast, & firm in the cessation of complication. 'This Dhamma is for one who enjoys non-complication, who delights in non-complication, not for one who enjoys & delights in complication.' Thus was it said. And with reference to this was it said."

Now, during the following Rains Retreat, Ven. Anuruddha stayed right there in the Eastern Bamboo Park among the Cetis. Dwelling alone, secluded, heedful, ardent, & resolute, he in no long time reached & remained in the supreme goal of the celibate life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Anuruddha became another one of the arahants. Then, on attaining arahantship, he uttered this verse:

Knowing my thoughts,
the Teacher, unexcelled in the cosmos,
came to me through his power
in a body made of mind.
He taught in line with my thoughts,
and then further.

The Buddha, delighting in non-complication, taught non-complication.

Knowing his Dhamma,
I kept delighting in his bidding.

The three knowledges
have been attained;
the Buddha's bidding,
done.

See also: DN 21; MN 18; SN XXII.3; AN IV.173; AN VIII.53; AN X.69; Ud III.1; Iti 80; Thag VI.10

VIII.39 Rewards

“Monks, there are these eight rewards of merit, rewards of skillfulness, nourishments of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, & appealing, to welfare & happiness. Which eight?

"There is the case where a disciple of the noble ones has gone to the Buddha for refuge. This is the first reward of merit, reward of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, & appealing; to welfare & to happiness.

“Furthermore, the disciple of the noble ones has gone to the Dhamma for refuge. This is the second reward of merit

“Furthermore, the disciple of the noble ones has gone to the Saṅgha for refuge. This is the third reward of merit

"Now, there are these five gifts, five great gifts—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—that are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & priests. Which five?

"There is the case where a disciple of the noble ones, abandoning the taking of life, abstains from taking life. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the first gift, the first great gift—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—that is not open to suspicion, will never be open to suspicion, and is unfaulted by knowledgeable contemplatives & priests. And this is the fourth reward of merit

"Furthermore, abandoning taking what is not given (stealing), the disciple of the noble ones abstains from taking what is not given. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the second gift, the second great gift ... and this is the fifth reward of merit

"Furthermore, abandoning illicit sex, the disciple of the noble ones abstains from illicit sex. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the third gift, the third great gift ... and this is the sixth reward of merit

"Furthermore, abandoning lying, the disciple of the noble ones abstains from lying. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the fourth gift, the fourth great gift ... and this is the seventh reward of merit

"Furthermore, abandoning the use of intoxicants, the disciple of the noble ones abstains from taking intoxicants. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression

to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the fifth gift, the fifth great gift—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—that is not open to suspicion, will never be open to suspicion, and is unfaulted by knowledgeable contemplatives & priests. And this is the eighth reward of merit, reward of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, & appealing; to welfare & to happiness.”

See also: MN 135; AN X.92; Iti 22; Iti 27

VIII.40 Results

“Monks, the taking of life—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from the taking of life is that, when one becomes a human being, it leads to a short life span.

“Stealing—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from stealing is that, when one becomes a human being, it leads to the loss of one’s wealth.

“Illicit sexual behavior—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from illicit sexual behavior is that, when one becomes a human being, it leads to rivalry & revenge.

“Telling falsehoods—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from telling falsehoods is that, when one becomes a human being, it leads to being falsely accused.

“Divisive tale-bearing—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from malicious tale-bearing is that, when one becomes a human being, it leads to the breaking of one’s friendships.

"Harsh speech—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from harsh speech is that, when one becomes a human being, it leads to unappealing sounds.

"Frivolous chattering—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from frivolous chattering is that, when one becomes a human being, it leads to words that aren't worth taking to heart.

"The drinking of fermented & distilled liquors—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from drinking fermented & distilled liquors is that, when one becomes a human being, it leads to mental derangement."

See also: MN 135; SN XLII.6; SN XLII.8; AN III.101

VIII.53 Gotamī

I have heard that at on one occasion the Blessed One was staying at Vesālī, in the Peaked Roof Hall in the Great Forest.

Then Mahāpajāpati Gotamī went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As she was standing there she said to him: "It would be good, venerable sir, if the Blessed One would teach me the Dhamma in brief such that, having heard the Dhamma from the Blessed One, I might dwell alone, secluded, heedful, ardent, & resolute."

"Gotamī, the qualities of which you may know, 'These qualities lead to passion, not to dispassion; to being fettered, not to being unfettered; to accumulating, not to shedding; to self-aggrandizement, not to modesty; to discontent, not to contentment; to entanglement, not to seclusion; to laziness, not to aroused persistence; to being burdensome, not to being unburdensome': You may definitely hold, 'This is not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction.'

"As for the qualities of which you may know, 'These qualities lead to dispassion, not to passion; to being unfettered, not to

being fettered; to shedding, not to accumulating; to modesty, not to self-aggrandizement; to contentment, not to discontent; to seclusion, not to entanglement; to aroused persistence, not to laziness; to being unburdensome, not to being burdensome': You may definitely hold, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.'"

That is what the Blessed One said. Gratified, Mahāpajāpati Gotami delighted at his words.

See also: MN 61; AN VII.64; AN VII.80; AN VIII.30

VIII.54 *Dighajāṇu*

I have heard that on one occasion the Blessed One was dwelling among the Koliyans. Now the Koliyans have a town named Kakkarapatta. There Dighajāṇu (LongShin) the Koliyan went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One, "We are lay people enjoying sensuality; living crowded with spouses & children; using Kāsi fabrics & sandalwood; wearing garlands, scents, & creams; handling gold & silver. May the Blessed One teach the Dhamma for those like us, for our happiness & well-being in this life, for our happiness & well-being in lives to come."

[The Blessed One said:] "There are these four qualities, TigerPaw, that lead to a lay person's happiness and well-being in this life. Which four? Being consummate in initiative, being consummate in vigilance, admirable friendship, and maintaining one's livelihood in tune.

"And what does it mean to be consummate in initiative? There is the case where a lay person, by whatever occupation he makes his living—whether by farming or trading or cattle tending or archery or as a king's man or by any other craft—is clever and untiring at it, endowed with discrimination in its techniques, enough to arrange and carry it out. This is called being consummate in initiative.

"And what does it mean to be consummate in vigilance? There is the case when a lay person has righteous wealth—righteously gained, coming from his initiative, his striving, his making an effort, gathered by the strength of his arm, earned by

his sweat—he manages to protect it through vigilance [with the thought], ‘How shall neither kings nor thieves make off with this property of mine, nor fire burn it, nor water sweep it away, nor hateful heirs make off with it?’ This is called being consummate in vigilance.

“And what is meant by admirable friendship? There is the case where a lay person, in whatever town or village he may dwell, spends time with householders or householders’ sons, young or old, who are advanced in virtue. He talks with them, engages them in discussions. He emulates consummate conviction in those who are consummate in conviction, consummate virtue in those who are consummate in virtue, consummate generosity in those who are consummate in generosity, and consummate discernment in those who are consummate in discernment. This is called admirable friendship.

“And what does it mean to maintain one’s livelihood in tune? There is the case where a lay person, knowing the income and outflow of his wealth, maintains a livelihood in tune, neither a spendthrift nor a penny-pincher, [thinking], ‘Thus will my income exceed my outflow, and my outflow will not exceed my income.’ Just as when a weigher or his apprentice, when holding the scales, knows, ‘It has tipped down so much or has tipped up so much,’ in the same way, the lay person, knowing the income and outflow of his wealth, maintains a livelihood in tune, neither a spendthrift nor a penny-pincher, [thinking], ‘Thus will my income exceed my outflow, and my outflow will not exceed my income.’ If a lay person has a small income but maintains a grand livelihood, it will be rumored of him, ‘This clansman devours his wealth like a fruit-tree eater [Commentary: one who shakes more fruit off a tree than he can possibly eat].’ If a lay person has a large income but maintains a miserable livelihood, it will be rumored of him, ‘This clansman will die of starvation.’ But when a lay person, knowing the income and outflow of his wealth, maintains a livelihood in tune, neither a spendthrift nor a penny-pincher, [thinking], ‘Thus will my income exceed my outflow, and my outflow will not exceed my income,’ this is called maintaining one’s livelihood in tune.

“These are the four drains on one’s store of wealth: debauchery in sex; debauchery in drink; debauchery in gambling; and evil friendship, evil companionship, evil camaraderie. Just as if there were a great reservoir with four inlets and four drains, and a man were to close the inlets and

open the drains, and the sky were not to pour down proper showers, the depletion of that great reservoir could be expected, not its increase. In the same way, these are the four drains on one's store of wealth: debauchery in sex; debauchery in drink; debauchery in gambling; and evil friendship, evil companionship, evil camaraderie.

"These are the four inlets to one's store of wealth: no debauchery in sex; no debauchery in drink; no debauchery in gambling; and admirable friendship, admirable companionship, admirable camaraderie. Just as if there were a great reservoir with four inlets and four drains, and a man were to open the inlets and close the drains, and the sky were to pour down proper showers, the increase of that great reservoir could be expected, not its depletion. In the same way, these are the four inlets to one's store of wealth: no debauchery in sex; no debauchery in drink; no debauchery in gambling; and admirable friendship, admirable companionship, admirable camaraderie.

"These, TigerPaw, are the four qualities that lead to a lay person's happiness and well-being in this life.

"There are these four qualities that lead to a lay person's happiness and well-being in lives to come. Which four? Being consummate in conviction, being consummate in virtue, being consummate in generosity, being consummate in discernment.

"And what does it mean to be consummate in conviction? There is the case where a disciple of the noble ones has conviction, is convinced of the Tathāgata's Awakening: 'Indeed, the Blessed One is pure and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.' This is called being consummate in conviction.

"And what does it mean to be consummate in virtue? There is the case where a disciple of the noble ones abstains from taking life, abstains from stealing, abstains from illicit sexual conduct, abstains from lying, abstains from taking intoxicants that cause heedlessness. This is called being consummate in virtue.

"And what does it mean to be consummate in generosity? There is the case of a disciple of the noble ones, his awareness cleansed of the stain of miserliness, living at home, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of gifts. This is called being consummate in generosity.

"And what does it mean to be consummate in discernment? There is the case where a disciple of the noble ones is discerning, endowed with discernment of arising and passing away—noble, penetrating, leading to the right ending of stress. This is called being consummate in discernment.

"These, TigerPaw, are the four qualities that lead to a lay person's happiness and well-being in lives to come.

"Heedful at administering
or working at one's occupation,
maintaining one's life in tune,
one protects one's store of wealth.

A person of conviction,
consummate in virtue,
magnanimous, free of selfishness,
constantly clears the path
to security in the lives to come.

Thus for one who seeks the household life,
these eight qualities,
leading to welfare & happiness
both in this life
& in lives to come,
have been declared by the one
whose name
is truth.

And this is how, for householders,
generosity & merit increase."

See also: SN III.19; SN X.12; SN XLV.2; AN III.48; AN IV.62; AN V.34; AN V.38; AN V.41; AN V.175; AN V.179; AN VI.45; AN VIII.80; Iti 17; Iti 76

VIII.63 *In Brief (Good Will, Mindfulness, & Concentration)*

This discourse is important in that it explicitly refers to the practice of the four frames of reference (the four foundations of mindfulness) as a form of concentration practice, mastered in terms of the levels of jhāna.

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting

there he said to the Blessed One: "It would be good if the Blessed One would teach me the Dhamma in brief so that, having heard the Dhamma from the Blessed One, I might dwell alone in seclusion: heedful, ardent, & resolute."

"But it's in just this way, monk, that some worthless men make a request but then, having been told the Dhamma, think they should tag along right behind me."

"May the Blessed One teach me the Dhamma in brief! May the One Well-gone teach me the Dhamma in brief! It may well be that I will understand the Blessed One's words. It may well be that I will become an heir to the Blessed One's words."

"Then, monk, you should train yourself thus: 'My mind will be established inwardly, well-composed. No evil, unskillful qualities, once they have arisen, will remain consuming the mind.' That's how you should train yourself.

"Then you should train yourself thus: 'Good will, as my awareness-release, will be developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken.' That's how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture ... not accompanied by rapture ... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, you should then train yourself thus: 'Compassion, as my awareness-release Appreciation, as my awareness-release Equanimity, as my awareness-release, will be developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken.' That's how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture ... not accompanied by rapture ... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, you should then train yourself thus: 'I will

remain focused on the body in & of itself—ardent, alert, & mindful—putting aside greed & distress with reference to the world.’ That’s how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture ... not accompanied by rapture ... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

“When this concentration is thus developed, thus well-developed by you, you should train yourself: ‘I will remain focused on feelings in & of themselves the mind in & of itself ... mental qualities in & of themselves—ardent, alert, & mindful—putting aside greed & distress with reference to the world.’ That’s how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture ... not accompanied by rapture ... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

“When this concentration is thus developed, thus well-developed by you, then wherever you go, you will go in comfort. Wherever you stand, you will stand in comfort. Wherever you sit, you will sit in comfort. Wherever you lie down, you will lie down in comfort.”

Then that monk, having been admonished by the admonishment from the Blessed One, got up from his seat and bowed down to the Blessed One, circled around him, keeping the Blessed One to his right side, and left. Then, dwelling alone, secluded, heedful, ardent, & resolute, he in no long time reached & remained in the supreme goal of the celibate life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: “Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.” And thus he became another one of the arahants.

See also: MN 44; SN XLVII.8; AN IV.41; AN V.27; AN V.28; AN IX.35; AN X.71

VIII.80 The Grounds for Laziness & the Arousal of Energy

"Monks, there are these eight grounds for laziness. Which eight?

"There is the case where a monk has some work to do. The thought occurs to him: 'I will have to do this work. But when I have done this work, my body will be tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first ground for laziness.

"Then there is the case where a monk has done some work. The thought occurs to him: 'I have done some work. Now that I have done work, my body is tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second ground for laziness.

"Then there is the case where a monk has to go on a journey. The thought occurs to him: 'I will have to go on this journey. But when I have gone on the journey, my body will be tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third ground for laziness.

"Then there is the case where a monk has gone on a journey. The thought occurs to him: 'I have gone on a journey. Now that I have gone on a journey, my body is tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth ground for laziness.

"Then there is the case where a monk, having gone for alms in a village or town, doesn't get as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, haven't gotten as much coarse or refined food as I would like for my fill. This body of mine is tired & unsuitable for work. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth ground for laziness.

"Then there is the case where a monk, having gone for alms in a village or town, gets as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, have gotten as much coarse or refined food as I would like for my fill. This body of mine is heavy & unsuitable for work—stuffed with beans, as it were. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the sixth ground for laziness.

"Then there is the case where a monk comes down with a slight illness. The thought occurs to him: 'I have come down with a slight illness. There's a need to lie down.' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh ground for laziness.

"Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: 'I have recovered from my illness. It's not long after my recovery. This body of mine is weak & unsuitable for work. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth ground for laziness.

"These are the eight grounds for laziness.

"There are these eight grounds for the arousal of energy. Which eight?

"There is the case where a monk has some work to do. The thought occurs to him: 'I will have to do this work. But when I am doing this work, it won't be easy to attend to the Buddha's message. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first ground for the arousal of energy.

"Then there is the case where a monk has done some work. The thought occurs to him: 'I have done some work. While I was doing work, I couldn't attend to the Buddha's message. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of

the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second ground for the arousal of energy.

"Then there is the case where a monk has to go on a journey. The thought occurs to him: 'I will have to go on this journey. But when I am going on the journey, it won't be easy to attend to the Buddha's message. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third ground for the arousal of energy.

"Then there is the case where a monk has gone on a journey. The thought occurs to him: 'I have gone on a journey. While I was going on the journey, I couldn't attend to the Buddha's message. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth ground for the arousal of energy.

"Then there is the case where a monk, having gone for alms in a village or town, doesn't get as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, haven't gotten as much coarse or refined food as I would like for my fill. This body of mine is light & suitable for work. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth ground for the arousal of energy.

"Then there is the case where a monk, having gone for alms in a village or town, gets as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, have gotten as much coarse or refined food as I would like for my fill. This body of mine is light & suitable for work. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he

makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the sixth ground for the arousal of energy.

"Then there is the case where a monk comes down with a slight illness. The thought occurs to him: 'I have come down with a slight illness. Now, there's the possibility that it could get worse. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh ground for the arousal of energy.

"Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: 'I have recovered from my illness. It's not long after my recovery. Now, there's the possibility that the illness could come back. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth ground for the arousal of energy.

"These are the eight grounds for the arousal of energy."

See also: SN III.17; AN V.77-80; AN VII.58; Iti 47; Sn II.10; Sn III.2; Thag I.84; Thag II.37; Thag III.5

Nines

IX.1 Self-awakening

I have heard that on one occasion the Blessed One was staying near Sāvattthi in Jeta's Grove, Anāthapiṇḍika's monastery. There he said to the monks: "Monks, if wanderers who are members of other sects should ask you, 'What, friend, are the prerequisites for the development of the wings to self-awakening?' how would you answer them?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen & pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said, "If wanderers who are members of other sects should ask you, 'What, friend, are the prerequisites for the development of the wings to self-awakening?'¹ you should answer, 'There is the case where a monk has admirable people as friends, companions, & comrades. This is the first prerequisite for the development of the wings to self-awakening.

"Furthermore, the monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is the second prerequisite for the development of the wings to self-awakening.

"Furthermore, he gets to hear at will, easily & without difficulty, talk that is truly sobering & conducive to the opening of awareness, i.e., talk on modesty, contentment, seclusion, non-entanglement, arousing persistence, virtue, concentration, discernment, release, and the knowledge & vision of release. This is the third prerequisite for the development of the wings to self-awakening.

"Furthermore, he keeps his persistence aroused for abandoning unskillful mental qualities and for taking on skillful mental

qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. This is the fourth prerequisite for the development of the wings to self-awakening.

"Furthermore, he is discerning, endowed with the discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. This is the fifth prerequisite for the development of the wings to self-awakening."

"Monks, when a monk has admirable people as friends, companions, & comrades, it is to be expected that he will be virtuous, will dwell restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity, and will train himself, having undertaken the training rules, seeing danger in the slightest faults.

"When a monk has admirable people as friends, companions, & comrades, it is to be expected that he will get to hear at will, easily & without difficulty, talk that is truly sobering and conducive to the opening of awareness, i.e., talk on modesty, contentment, seclusion, non-entanglement, arousing persistence, virtue, concentration, discernment, release, and the knowledge & vision of release.

"When a monk has admirable people as friends, companions, & comrades, it is to be expected that he will keep his persistence aroused for abandoning unskillful mental qualities, and for taking on skillful mental qualities—steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities.

"When a monk has admirable people as friends, companions, & comrades, it is to be expected that he will be discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress.

"And furthermore, monks, when the monk is established in these five qualities, there are four additional qualities he should develop: He should develop [contemplation of] the unattractive so as to abandon lust. He should develop good will so as to abandon ill will. He should develop mindfulness of in-&-out breathing so as to cut off distracted thinking. He should develop the perception of inconstancy so as to uproot the conceit, 'I am.' For a monk perceiving inconstancy, the perception of not-self is made firm. One perceiving not-self attains the uprooting of the conceit, 'I am'—Unbinding in the here & now."

NOTE: 1. The five mental faculties. See SN XLVIII.10.

See also: MN 118; MN 119; SN XXII.59; SN XLV.2; Ud IV.1; Iti 76

IX.7 *Sutavant*

I have heard that on one occasion the Blessed One was staying in Rājagaha, on Vulture Peak Mountain. Then Sutavant the wanderer went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One: "One day recently when I was staying right here in Rājagaha, at Giribbaja, I heard it in the Blessed One's presence, learned it in the Blessed One's presence: 'Sutavant, an arahant monk whose mental fermentations are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis, cannot possibly transgress these five principles. It is impossible for a monk whose mental fermentations are ended to intentionally deprive a living being of life. It is impossible for a monk whose mental fermentations are ended to take, in the manner of stealing, what is not given. It is impossible for a monk whose mental fermentations are ended to engage in sexual intercourse. It is impossible for a monk whose mental fermentations are ended to tell a conscious lie. It is impossible for a monk whose mental fermentations are ended to consume stored-up sensual things as he did before, when he was a householder.' Now, did I hear this rightly from the Blessed One? Did I learn it rightly, attend to it rightly, understand it rightly?"

"Yes, Sutavant, you heard it rightly, learned it rightly, attended to it rightly, & understood it rightly. Both before & now I say to you that an arahant monk whose mental fermentations are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis, cannot possibly transgress these *nine* principles.

"[1] It is impossible for a monk whose mental fermentations are ended to intentionally deprive a living being of life. [2] It is impossible for a monk whose mental fermentations are ended to take, in the manner of stealing, what is not given. [3] It is impossible for a monk whose mental fermentations are ended to engage in sexual intercourse. [4] It is impossible for a monk whose mental fermentations are ended to tell a conscious lie. [5] It is impossible for a monk whose mental fermentations are ended to consume stored-up sensual things as he did before when he was a householder.

"[6] It is impossible for a monk whose mental fermentations are ended to go off course through desire. [7] It is impossible for a monk whose mental fermentations are ended to go off course through aversion. [8] It is impossible for a monk whose mental fermentations are ended to go off course through fear. [9] It is impossible for a monk whose mental fermentations are ended to go off course through delusion.

"Both before and now I say to you that an arahant monk whose mental fermentations are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis, cannot possibly transgress these nine principles."

See also: MN 1; SN XXII.122; AN IV.19; AN IX.62; AN X.13

IX.34 Unbinding

I have heard that on one occasion Ven. Sāriputta was staying near Rājagaha in the Bamboo Grove, the Squirrels' Feeding Sanctuary. There he said to the monks, "This Unbinding is pleasant, friends. This Unbinding is pleasant."

When this was said, Ven. Udāyin said to Ven. Sāriputta, "But what is the pleasure here, my friend, where there is nothing felt?"

"Just that is the pleasure here, my friend: where there is nothing felt. There are these five strings of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, fostering desire, enticing; sounds cognizable via the ear ... smells cognizable via the nose ... tastes cognizable via the tongue ... tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, fostering desire, enticing. Whatever pleasure or joy arises in dependence on these five strings of sensuality, that is sensual pleasure.

"Now there is the case where a monk—quite withdrawn from sensuality, withdrawn from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. If, as he remains there, he is beset with attention to perceptions dealing with *sensuality*, that is an affliction for him. Just as pain arises as an affliction in a healthy person for his affliction, even so the

attention to perceptions dealing with sensuality that beset the monk is an affliction for him. Now, the Blessed One has said that whatever is an affliction is stress. So by this line of reasoning it may be known how Unbinding is pleasant.

"Then there is the case where a monk, with the stilling of directed thought & evaluation, enters & remains in the second jhāna: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation—internal assurance. If, as he remains there, he is beset with attention to perceptions dealing with *directed thought*, that is an affliction for him

"Then there is the case where a monk, with the fading of rapture, remains in equanimity, mindful & alert, is physically sensitive to pleasure, and enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' If, as he remains there, he is beset with attention to perceptions dealing with *rapture*, that is an affliction for him

"Then there is the case where a monk, with the abandoning of pleasure & stress—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain. If, as he remains there, he is beset with attention to perceptions dealing with *equanimity*, that is an affliction for him

"Then there is the case where a monk, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' enters & remains in the dimension of the infinitude of space. If, as he remains there, he is beset with attention to perceptions dealing with *form*, that is an affliction for him

"Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness. If, as he remains there, he is beset with attention to perceptions dealing with *the dimension of the infinitude of space*, that is an affliction for him

"Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' enters & remains in the dimension of nothingness. If, as he remains there, he is beset with attention to perceptions dealing with *the dimension of the infinitude of consciousness*, that is an affliction for him

"Then there is the case where a monk, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. If, as he remains there, he is beset with attention to perceptions dealing with *the dimension of nothingness*, that is an affliction for him. Now, the Blessed One has said that whatever is an affliction is stress. So by this line of reasoning it may be known how Unbinding is pleasant.

"Then there is the case where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling. And, having seen [that] with discernment, his mental fermentations are completely ended. So by this line of reasoning it may be known how Unbinding is pleasant."

See also: MN 121; Dhp 202-203; Dhp 381; Ud II.1-2; Ud VIII.1-4

IX.35 *The Cow*

"Suppose there was a mountain cow—foolish, inexperienced, unfamiliar with her pasture, unskilled in roaming on rugged mountains—and she were to think, 'What if I were to go in a direction I have never gone before, to eat grass I have never eaten before, to drink water I have never drunk before!' She would lift her hind hoof without having placed her front hoof firmly and [as a result] would not get to go in a direction she had never gone before, to eat grass she had never eaten before, or to drink water she had never drunk before. And as for the place where she was standing when the thought occurred to her, 'What if I were to go where I have never been before ... to drink water I have never drunk before,' she would not return there safely. Why is that? Because she is a foolish, inexperienced mountain cow, unfamiliar with her pasture, unskilled in roaming on rugged mountains.

"In the same way, there are cases where a monk—foolish, inexperienced, unfamiliar with his pasture, unskilled in being quite withdrawn from sensuality, withdrawn from unskillful qualities, and entering & remaining in the first jhāna: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation—doesn't stick with that theme, doesn't develop it, pursue it, or establish himself firmly in it. The thought occurs to him, 'What if I, with the stilling of directed thought &

evaluation, were to enter & remain in the second jhāna: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation—internal assurance.’ He is not able ... to enter & remain in the second jhāna The thought occurs to him, ‘What if I ... were to enter & remain in the first jhāna He is not able ... to enter & remain in the first jhāna. This is called a monk who has slipped & fallen from both sides, like the mountain cow, foolish, inexperienced, unfamiliar with her pasture, unskilled in roaming on rugged mountains.

“But suppose there was a mountain cow—wise, experienced, familiar with her pasture, skilled in roaming on rugged mountains—and she were to think, ‘What if I were to go in a direction I have never gone before, to eat grass I have never eaten before, to drink water I have never drunk before!’ She would lift her hind hoof only after having placed her front hoof firmly and [as a result] would get to go in a direction she had never gone before ... to drink water she had never drunk before. And as for the place where she was standing when the thought occurred to her, ‘What if I were to go in a direction I have never gone before ... to drink water I have never drunk before,’ she would return there safely. Why is that? Because she is a wise, experienced mountain cow, familiar with her pasture, skilled in roaming on rugged mountains.

“In the same way, there are some cases where a monk—wise, experienced, familiar with his pasture, skilled in being quite withdrawn from sensuality, withdrawn from unskillful qualities, and entering & remaining in the first jhāna: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation—sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

“The thought occurs to him, ‘What if, with the stilling of directed thought & evaluation, I were to enter & remain in the second jhāna: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation—internal assurance.’ Without jumping at the second jhāna, he—with the stilling of directed thought & evaluation—enters & remains in the second jhāna: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation—internal assurance. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if, with the fading of rapture, I ... were to enter & remain in the third jhāna' Without jumping at the third jhāna, with the fading of rapture, he remains in equanimity, mindful & alert, and physically sensitive to pleasure, entering & remaining in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if I ... were to enter & remain in the fourth jhāna' Without jumping at the fourth jhāna, with the abandoning of pleasure & stress—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if I ... were to enter & remain in the dimension of the infinitude of space.' Without jumping at the dimension of the infinitude of space, he, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' enters & remains in the dimension of the infinitude of space. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if I ... were to enter & remain in the dimension of the infinitude of consciousness.' Without jumping at the dimension of the infinitude of consciousness, he, with the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if I ... were to enter & remain in the dimension of nothingness.' Without jumping at the dimension of nothingness, he, with the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' enters & remains in the dimension of nothingness. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if I ... were to enter & remain in the dimension of neither perception nor non-perception.' Without jumping at the dimension of neither perception nor

non-perception, he, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if I, with the complete transcending of the dimension of neither perception nor non-perception, were to enter & remain in the cessation of perception & feeling.' Without jumping at the cessation of perception & feeling, he, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling.

"When a monk enters & emerges from that very attainment, his mind is pliant & malleable. With his pliant, malleable mind, limitless concentration is well developed. With his well-developed, limitless concentration, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

"If he wants, he wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, & mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun & moon, so mighty & powerful. He exercises influence with his body even as far as the Brahmā worlds. He can witness this for himself whenever there is an opening.

"If he wants, he hears—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far. He can witness this for himself whenever there is an opening.

"If he wants, he knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered

mind. He discerns an enlarged mind as an enlarged mind, and an unenlarged mind as an unenlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an unconcentrated mind as an unconcentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. He can witness this for himself whenever there is an opening.

"If he wants, he recollects his manifold past lives (lit: previous homes), i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction & expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes & details. He can witness this for himself whenever there is an opening.

"If he wants, he sees—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus—by means of the divine eye, purified & surpassing the human—he sees beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma. He can witness this for himself whenever there is an opening.

"If he wants, then through the ending of fermentations, he enters & remains in the fermentation-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now. He can witness this for himself whenever there is an opening."

See also: AN IV.41; AN V.28; AN VIII.63

IX.36 Jhāna

"I tell you, the ending of the mental fermentations depends on the first jhāna ... the second jhāna ... the third ... the fourth ... the dimension of the infinitude of space ... the dimension of the infinitude of consciousness ... the dimension of nothingness. I tell you, the ending of the mental fermentations depends on the dimension of neither perception nor non-perception.

"I tell you, the ending of the mental fermentations depends on the first jhāna.' Thus it has been said. In reference to what was it said? There is the case where a monk, withdrawn from sensuality, withdrawn from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite—the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.'

"Suppose that an archer or archer's apprentice were to practice on a straw man or mound of clay, so that after a while he would become able to shoot long distances, to fire accurate shots in rapid succession, and to pierce great masses. In the same way, there is the case where a monk...enters & remains in the first jhāna: rapture & pleasure born of withdrawal, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a

disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite—the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.'

"Staying right there, he reaches the ending of the mental fermentations. Or, if not, then—through passion & delight for this very property [of deathlessness] and from the total wasting away of the first of the five fetters [self-identity views, grasping at precepts & practices, uncertainty, sensual passion, and irritation]—he is due to be reborn [in the Pure Abodes], there to be totally unbound, never again to return from that world.

"I tell you, the ending of the mental fermentations depends on the first jhāna.' Thus it was said, and in reference to this was it said.

[Similarly with the other levels of jhāna up through the dimension of nothingness.]

"Thus, as far as the perception-attainments go, that is as far as gnosis-penetration goes. As for these two dimensions—the attainment of the dimension of neither perception nor non-perception & the attainment of the cessation of feeling & perception—I tell you that they are to be rightly explained by those monks who are meditators, skilled in attaining, skilled in attaining & emerging, who have attained & emerged in dependence on them."

See also: AN IV.94; AN IV.170; AN IX.43-45; Dhṛp 372

IX.41 Tapussa (On Renunciation)

I have heard that on one occasion the Blessed One was staying among the Mallans near a Mallan town named Uruvelakappa. Then early in the morning the Blessed One, having put on his robes and carrying his bowl and outer robe, went into Uruvelakappa for alms. Having gone into Uruvelakappa for alms, after his meal, on his return from his alms round, he said to Ven. Ānanda, "Stay right here, Ānanda, while I go into the Great Wood for the day's abiding."

"As you say, lord," Ven. Ānanda responded.

Then the Blessed One went into the Great Wood and sat down at the root of a certain tree for the day's abiding.

Then Tapussa the householder went to Ven. Ānanda and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to Ven. Ānanda: "Venerable Ānanda, sir, we are householders who indulge in sensuality, delight in sensuality, enjoy sensuality, rejoice in sensuality. For us—indulging in sensuality, delighting in sensuality, enjoying sensuality, rejoicing in sensuality—renunciation seems like a sheer drop-off. Yet I've heard that in this Dhamma & Vinaya the hearts of the very young monks leap up at renunciation, grow confident, steadfast, & firm, seeing it as peace. So right here is where this Dhamma & Vinaya is contrary to the great mass of people: i.e., [this issue of] renunciation."

"This calls for a talk, householder. Let's go see the Blessed One. Let's approach him and, on arrival, tell him this matter. However he explains it to us, we will bear it in mind."

"As you say, sir," Tapussa the householder responded to Ven. Ānanda.

Then Ven. Ānanda, together with Tapussa the householder, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Tapussa the householder, here, has said to me, 'Venerable Ānanda, sir, we are householders who indulge in sensuality, delight in sensuality, enjoy sensuality, rejoice in sensuality. For us—indulging in sensuality, delighting in sensuality, enjoying sensuality, rejoicing in sensuality—renunciation seems like a sheer drop-off. Yet I've heard that in this Dhamma & Vinaya the hearts of the very young monks leap up at renunciation, grow confident, steadfast, & firm, seeing it as peace. So right here is where this Dhamma & Vinaya is contrary to the great mass of people: i.e., [this issue of] renunciation.'"

"So it is, Ānanda. So it is. Even I myself, before my Awakening, when I was still an unawakened Bodhisatta, thought: 'Renunciation is good. Seclusion is good.' But my heart didn't leap up at renunciation, didn't grow confident, steadfast, or firm, seeing it as peace. The thought occurred to me: 'What is the cause, what is the reason, why my heart doesn't leap up at renunciation, doesn't grow confident, steadfast, or firm, seeing it as peace?' Then the thought occurred to me: 'I haven't seen the drawback of sensuality; I haven't pursued [that theme]. I haven't

understood the reward of renunciation; I haven't familiarized myself with it. That's why my heart doesn't leap up at renunciation, doesn't grow confident, steadfast, or firm, seeing it as peace.'

[1] "Then the thought occurred to me: 'If, having seen the drawback of sensuality, I were to pursue that theme; and if, having understood the reward of renunciation, I were to familiarize myself with it, there's the possibility that my heart would leap up at renunciation, grow confident, steadfast, & firm, seeing it as peace.'

"So at a later time, having seen the drawback of sensuality, I pursued that theme; having understood the reward of renunciation, I familiarized myself with it. My heart leaped up at renunciation, grew confident, steadfast, & firm, seeing it as peace. Then, quite withdrawn from sensuality, withdrawn from unskillful qualities, I entered & remained in the first jhāna: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation.

"As I remained there, I was beset with attention to perceptions dealing with sensuality. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with sensuality that beset me was an affliction for me.

[2] "The thought occurred to me: 'What if, with the stilling of directed thought & evaluation, I were to enter & remain in the second jhāna: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation—internal assurance.' But my heart didn't leap up at being without directed thought, didn't grow confident, steadfast, or firm, seeing it as peace. The thought occurred to me: 'What is the cause, what is the reason, why my heart doesn't leap up at being without directed thought, doesn't grow confident, steadfast, or firm, seeing it as peace?' Then the thought occurred to me: 'I haven't seen the drawback of directed thought; I haven't pursued that theme. I haven't understood the reward of being without directed thought; I haven't familiarized myself with it. That's why my heart doesn't leap up at being without directed thought, doesn't grow confident, steadfast, or firm, seeing it as peace.'

"Then the thought occurred to me: 'If, having seen the drawback of directed thought, I were to pursue that theme; and if, having understood the reward of being without directed thought, I were to familiarize myself with it, there's the possibility that my

heart would leap up at being without directed thought, grow confident, steadfast, & firm, seeing it as peace.'

"So at a later time, having seen the drawback of directed thought, I pursued that theme; having understood the reward of being without directed thought, I familiarized myself with it. My heart leaped up at being without directed thought, grew confident, steadfast, & firm, seeing it as peace. With the stilling of directed thought & evaluation, I entered & remained in the second jhāna: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation—internal assurance.

"As I remained there, I was beset with attention to perceptions dealing with directed thought. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with directed thought that beset me was an affliction for me.

[3] "The thought occurred to me: 'What if, with the fading of rapture, I were to remain in equanimity, mindful & alert, to be physically sensitive to pleasure, and to enter & remain in the third jhāna, of which the noble ones declare, "Equanimous & mindful, he has a pleasurable abiding"?' But my heart didn't leap up at being without rapture, didn't grow confident, steadfast, or firm, seeing it as peace So at a later time, having seen the drawback of rapture, I pursued that theme; having understood the reward of being without rapture, I familiarized myself with it. My heart leaped up at being without rapture, grew confident, steadfast, & firm, seeing it as peace. With the fading of rapture, I remained in equanimity, mindful & alert, physically sensitive to pleasure, and entered & remained in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasurable abiding.'

"As I remained there, I was beset with attention to perceptions dealing with rapture. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with rapture that beset me was an affliction for me.

[4] "The thought occurred to me: 'What if, with the abandoning of pleasure & stress—as with the earlier disappearance of elation & distress—I were to enter & remain in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain?' But my heart didn't leap up at being without the pleasure of equanimity, didn't grow confident, steadfast, or

firm, seeing it as peace So at a later time, having seen the drawback of the pleasure of equanimity, I pursued that theme; having understood the reward of neither-pleasure-nor-pain, I familiarized myself with it. My heart leaped up at neither-pleasure-nor-pain, grew confident, steadfast, & firm, seeing it as peace. With the abandoning of pleasure & stress—as with the earlier disappearance of elation & distress—I entered & remained in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain.

“As I remained there, I was beset with attention to perceptions dealing with equanimity. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with equanimity that beset me was an affliction for me.

[5] “The thought occurred to me: ‘What if, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, “Infinite space,” I were to enter & remain in the dimension of the infinitude of space?’ But my heart didn’t leap up at the dimension of the infinitude of space, didn’t grow confident, steadfast, or firm, seeing it as peace So at a later time, having seen the drawback of forms, I pursued that theme; having understood the reward of the dimension of the infinitude of space, I familiarized myself with it. My heart leaped up at the dimension of the infinitude of space, grew confident, steadfast, & firm, seeing it as peace. With the complete transcending of perceptions of form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, ‘Infinite space,’ I entered & remained in the dimension of the infinitude of space.

“As I remained there, I was beset with attention to perceptions dealing with forms. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with forms that beset me was an affliction for me.

[6] “The thought occurred to me: ‘What if, with the complete transcending of the dimension of the infinitude of space, thinking, “Infinite consciousness,” I were to enter & remain in the dimension of the infinitude of consciousness?’ But my heart didn’t leap up at the dimension of the infinitude of consciousness, didn’t grow confident, steadfast, or firm, seeing it as peace So at a later time, having seen the drawback of the dimension of the infinitude of space, I pursued that theme; having understood the reward of

the dimension of the infinitude of consciousness, I familiarized myself with it. My heart leaped up at the dimension of the infinitude of consciousness, grew confident, steadfast, & firm, seeing it as peace. With the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite consciousness,' I entered & remained in the dimension of the infinitude of consciousness.

"As I remained there, I was beset with attention to perceptions dealing with the dimension of the infinitude of space. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with the dimension of the infinitude of space that beset me was an affliction for me.

[7] "The thought occurred to me: 'What if, with the complete transcending of the dimension of the infinitude of consciousness, thinking, "There is nothing," I were to enter & remain in the dimension of nothingness?' But my heart didn't leap up at the dimension of nothingness, didn't grow confident, steadfast, or firm, seeing it as peace So at a later time, having seen the drawback of the dimension of the infinitude of consciousness, I pursued that theme; having understood the reward of the dimension of nothingness, I familiarized myself with it. My heart leaped up at the dimension of nothingness, grew confident, steadfast, & firm, seeing it as peace. With the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' I entered & remained in the dimension of nothingness.

"As I remained there, I was beset with attention to perceptions dealing with the dimension of the infinitude of consciousness. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with the dimension of the infinitude of consciousness that beset me was an affliction for me.

[8] "The thought occurred to me: 'What if I, with the complete transcending of the dimension of nothingness, were to enter & remain in the dimension of neither perception nor non-perception?' But my heart didn't leap up at the dimension of neither perception nor non-perception, didn't grow confident, steadfast, or firm, seeing it as peace So at a later time, having seen the drawback of the dimension of nothingness, I pursued that theme; having understood the reward of the dimension of neither perception nor non-perception, I familiarized myself with it. My heart leaped up at the dimension of neither perception nor non-perception, grew confident, steadfast, & firm,

seeing it as peace. With the complete transcending of the dimension of nothingness, I entered & remained in the dimension of neither perception nor non-perception.

"As I remained there, I was beset with attention to perceptions dealing with the dimension of nothingness. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with the dimension of nothingness that beset me was an affliction for me.

[9] "The thought occurred to me: 'What if I, with the complete transcending of the dimension of neither perception nor non-perception, were to enter & remain in the cessation of perception & feeling?' But my heart didn't leap up at the cessation of perception & feeling, didn't grow confident, steadfast, or firm, seeing it as peace. The thought occurred to me: 'What is the cause, what is the reason, why my heart doesn't leap up at the cessation of perception & feeling, doesn't grow confident, steadfast, or firm, seeing it as peace?' Then the thought occurred to me: 'I haven't seen the drawback of the dimension of neither perception nor non-perception; I haven't pursued that theme. I haven't understood the reward of the cessation of perception & feeling; I haven't familiarized myself with it. That's why my heart doesn't leap up at the cessation of perception & feeling, doesn't grow confident, steadfast, or firm, seeing it as peace.'

"Then the thought occurred to me: 'If, having seen the drawback of the dimension of neither perception nor non-perception, I were to pursue that theme; and if, having understood the reward of the cessation of perception & feeling, I were to familiarize myself with it, there's the possibility that my heart would leap up at the cessation of perception & feeling, grow confident, steadfast, & firm, seeing it as peace.'

"So at a later time, having seen the drawback of the dimension of neither perception nor non-perception, I pursued that theme; having understood the reward of the cessation of perception & feeling, I familiarized myself with it. My heart leaped up at the cessation of perception & feeling, grew confident, steadfast, & firm, seeing it as peace. With the complete transcending of the dimension of neither perception nor non-perception, I entered & remained in the cessation of perception & feeling. And as I saw with discernment, the mental fermentations went to their total end.

"Ānanda, as long as I had not attained & emerged from these nine step-by-step dwelling-attainments in forward & backward order in this way, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with its contemplatives & priests, its royalty & common people. But as soon as I had attained & emerged from these nine step-by-step dwelling-attainments in forward & backward order in this way, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with its contemplatives & priests, its royalty & common people. Knowledge & vision arose in me: 'My release is unshakable. This is the last birth. There is now no further becoming.'"

See also: SN XXVII.1-10; SN XXXV.127; SN XXXVI.11

The following three discourses show that, contrary to a popular misconception, the phrase, "Released through discernment" does not refer to a person who has attained release without experience of the jhānas. Instead, it refers to a person who has attained at least the first jhāna but does not experience any of the psychic powers that sometimes can be accessed through jhāna.

IX.43 Bodily Witness

[Udāyin:] "'Bodily witness, bodily witness,' it is said. To what extent is one described by the Blessed One as a bodily witness?"

[Ānanda:] "There is the case, my friend, where a monk, withdrawn from sensuality, withdrawn from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. He remains touching with his body in whatever way there is an opening there.¹ It's to this extent that one is described with explication by the Blessed One as a bodily witness.

"Furthermore, with the stilling of directed thought & evaluation, he enters & remains in the second ... the third ... the fourth jhāna ... the dimension of the infinitude of space ... the dimension of the infinitude of consciousness ... the dimension of nothingness ... the dimension of neither perception nor non-perception.

He remains touching with his body in whatever way there is an opening there. It's to this extent that one is described with explication by the Blessed One as a bodily witness.

"Then, with the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling. And as he sees with discernment, the mental fermentations go to their total end. He remains touching with his body in whatever way there is an opening there. It's to this extent that one is described without explication² by the Blessed One as a bodily witness."

NOTES

1. See AN IX.35.

2. See AN IX.36.

IX.44 Released through Discernment

[Udāyin:] "'Released through discernment, released through discernment,' it is said. To what extent is one described by the Blessed One as released through discernment?"

[Ānanda:] "There is the case, my friend, where a monk, withdrawn from sensuality, withdrawn from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. And he knows it through discernment. It's to this extent that one is described with explication by the Blessed One as released through discernment.

"Then, with the stilling of directed thought & evaluation, he enters & remains in the second ... the third ... the fourth jhāna ... the dimension of the infinitude of space ... the dimension of the infinitude of consciousness ... the dimension of nothingness ... the dimension of neither perception nor non-perception. And he knows it through discernment. It's to this extent that one is described with explication by the Blessed One as released through discernment.

"Then, with the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling. And as he sees with discernment, the mental fermentations go to their total end. And he knows it through discernment. It's to this extent that one is described without explication by the Blessed One as released through discernment."

IX.45 (Released) Both Ways

[Uḍāyin:] "'Released both ways, released both ways,' it is said. To what extent is one described by the Blessed One as released both ways?"

[Ānanda:] "There is the case, my friend, where a monk, withdrawn from sensuality, withdrawn from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. He remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It's to this extent that one is described with explication by the Blessed One as released both ways.

"Then, with the stilling of directed thought & evaluation, he enters & remains in the second ... the third ... the fourth jhāna ... the dimension of the infinitude of space ... the dimension of the infinitude of consciousness ... the dimension of nothingness ... the dimension of neither perception nor non-perception. He remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It's to this extent that one is described with explication by the Blessed One as released both ways.

"Then, with the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling. And as he sees with discernment, the mental fermentations go to their total end. He remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It's to this extent that one is described without explication by the Blessed One as released both ways."

IX.62 Capable

"Monks, one who hasn't abandoned nine things is incapable of realizing arahantship. Which nine? Passion, aversion, delusion, anger, resentment, arrogance, insolence, envy, & stinginess. One who hasn't abandoned these nine things is incapable of realizing arahantship.

"One who has abandoned nine things is capable of realizing arahantship. Which nine? Passion, aversion, delusion, anger, resentment, arrogance, insolence, envy, & stinginess. One who has abandoned these nine things is capable of realizing arahantship."

IX.63 Things That Weaken the Training

"Monks, these five are things that weaken the training. Which five? The taking of life, stealing, sexual misconduct, the telling of lies, and distilled & fermented beverages that are a cause for heedlessness. These five are things that weaken the training.

"To abandon these five things that weaken the training, one should develop the four frames of reference. Which four? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—putting aside greed & distress with reference to the world. He remains focused on feelings in & of themselves ... mind in & of itself ... mental qualities in & of themselves—ardent, alert, & mindful—putting aside greed & distress with reference to the world. To abandon the five things that weaken the training, one should develop these four frames of reference."

IX.64 Hindrances

"Monks, there are these five hindrances. Which five? Sensual desire as a hindrance, ill will as a hindrance, sloth & drowsiness as a hindrance, restlessness & anxiety as a hindrance, and uncertainty as a hindrance. These are the five hindrances.

"To abandon these five hindrances, one should develop the four frames of reference. Which four? There is the case where a monk remains focused on the body in & of itself ... feelings in & of themselves ... mind in & of itself ... mental qualities in & of themselves—ardent, alert, & mindful—putting aside greed & distress with reference to the world. To abandon the five hindrances, one should develop these four frames of reference."

See also: DN 2; SN XLVI.51; AN V.51

Tens

X.13 Fetters

"There are these ten fetters. Which ten? Five lower fetters & five higher fetters. And which are the five lower fetters? Self-identity views, uncertainty, grasping at precepts & practices, sensual desire, & ill will. These are the five lower fetters. And which are the five higher fetters? Passion for form, passion for what is formless, conceit, restlessness, & ignorance. These are the five higher fetters. And these are the ten fetters."

See also: AN VII.48

X.15 Heedfulness

"To the extent that there are animals—footless, two-footed, four-footed, many footed; with form or formless; percipient, non-percipient, or neither percipient nor non-percipient—the Tathāgata, worthy & rightly self-awakened, is reckoned the foremost among them. In the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as the footprints of all legged animals are encompassed by the footprint of the elephant, and the elephant's footprint is reckoned the foremost among them in terms of size; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as the rafters in a peak-roofed house all go to the roof-peak, incline to the roof-peak, converge at the roof-peak, and the roof-peak is reckoned the foremost among them; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as, of all root fragrances, black aloes-root is reckoned the foremost; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as, of all wood fragrances, red sandalwood is reckoned the foremost; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as, of all flower fragrances, jasmine is reckoned the foremost; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as all wattle-and-daub-town princes fall subject to a wheel-turning emperor, and the wheel-turning emperor is reckoned the foremost among them; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as all the light of the constellations doesn't equal one sixteenth of the light of the moon, and the light of the moon is reckoned the foremost among them; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as in the last month of the rains, in autumn, when the sky is clear & cloudless, the sun, on ascending the sky, overpowers the space immersed in darkness, shines, blazes, & dazzles; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as the great rivers—such as the Ganges, the Yamuna, the Aciravati, the Sarabhū, & the Mahi—all go to the ocean, incline to the ocean, slope to the ocean, tend toward the ocean, and the ocean is reckoned the foremost among them; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them."

See also: SN III.17; AN VI.19-20; Iti 23

X.17 Protectors

"Live with a protector, monks, and not without a protector. He suffers, one who lives without a protector. And these ten are qualities creating a protector. Which ten?

"There is the case where a monk is virtuous. He dwells restrained in accordance with the Pātimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. And the fact that he is virtuous ... seeing danger in the slightest faults, is a quality creating a protector.

"Then again, the monk has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning and expression—proclaim the celibate life that is entirely complete and pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views. And the fact that he has heard much ... well-penetrated in terms of his views, is a quality creating a protector.

"Then again, the monk has admirable friends, admirable companions, admirable comrades. And the fact that he has admirable friends, admirable companions, admirable comrades is a quality creating a protector.

"Then again, the monk is easy to speak to, endowed with qualities that make him easy to speak to, patient, respectful to instruction. And the fact that he is easy to speak to ... respectful to instruction, is a quality creating a protector.

"Then again, the monk is adept at the various affairs involving his fellows in the celibate life; is vigorous, quick-witted in the techniques involved in them, is up to doing them or arranging to get them done. And the fact that he is adept at ... doing them or arranging to get them done is a quality creating a protector.

"Then again, the monk is one who desires the Dhamma, endearing in his conversation, greatly rejoicing in the higher Dhamma & higher Vinaya. And the fact that he is one who desires the Dhamma, endearing in his conversation, greatly rejoicing in the higher Dhamma & higher Vinaya, is a quality creating a protector.

"Then again, the monk keeps his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. And the fact that he keeps his persistence aroused ... not shirking his duties with regard to skillful qualities, is a quality creating a protector.

"Then again, the monk is content with any old robe cloth at all, any old alms food, any old lodging, any old medicinal requisites

for curing sickness at all. And the fact that he is content with any old robe cloth at all, any old alms food, any old lodging, any old medicinal requisites for curing sickness at all, is a quality creating a protector.

"Then again, the monk is mindful, highly meticulous, remembering & able to call to mind even things that were done & said long ago. And the fact that he is mindful, highly meticulous, remembering & able to call to mind even things that were done & said long ago, is a quality creating a protector.

"Then again, the monk is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. And the fact that the monk is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress, is a quality creating a protector.

"Live with a protector, monks, and not without a protector. He suffers, one who lives without a protector. These are the ten qualities creating a protector."

See also: SN III.5; AN IV.128; AN IX.1; Khp 5

X.24 Cunda

On one occasion Ven. Mahā Cunda was staying among the Cetis at Sahajāti. There he addressed the monks, "Monks, my friends."

"Yes, friend," the monks responded.

Ven. Mahā Cunda said this: "When a monk utters words about knowing, saying, 'I know this Dhamma; I see this Dhamma,' but he remains with his mind conquered by greed, his mind conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one doesn't discern how it is that, when one discerns, greed doesn't come into being, which is why he remains with his mind conquered by greed. This venerable one doesn't discern how it is that, when one discerns, aversion ... delusion ... anger ... hostility ... hypocrisy ... spite ... selfishness ... evil envy ... evil longing doesn't come into being, which is why he remains with his mind conquered by evil longing.'

"When a monk utters words about developing, saying, 'I am developed in bodily action, developed in virtue, developed in

mind, developed in discernment,' but he remains with his mind conquered by greed, his mind conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one doesn't discern how it is that, when one discerns, greed doesn't come into being, which is why he remains with his mind conquered by greed. This venerable one doesn't discern how it is that, when one discerns, aversion ... delusion ... anger ... hostility ... hypocrisy ... spite ... selfishness ... evil envy ... evil longing doesn't come into being, which is why he remains with his mind conquered by evil longing.'

"When a monk utters words about knowing & developing, saying, 'I know this Dhamma; I see this Dhamma; I am developed in bodily action, developed in virtue, developed in mind, developed in discernment,' but he remains with his mind conquered by greed, his mind conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one doesn't discern how it is that, when one discerns, greed doesn't come into being, which is why he remains with his mind conquered by greed. This venerable one doesn't discern how it is that, when one discerns, aversion ... delusion ... anger ... hostility ... hypocrisy ... spite ... selfishness ... evil envy ... evil longing doesn't come into being, which is why he remains with his mind conquered by evil longing.'

"It's just as if a person, though poor, were to talk about riches, or a person without wealth were to talk about wealth, or a person without property were to talk about property, and then when there arose one situation or another calling for wealth and he would not be able to come forth with wealth or commodities or silver or gold, then they would know about him that, 'This venerable one, though poor, talks about riches; without wealth, he talks about wealth; without property, he talks about property. How do we know that? Because when there arises a situation calling for wealth, he can't come forth with wealth or commodities or silver or gold.'

"In the same way, when a monk utters words about knowing ... about developing ... about knowing & developing, saying, 'I know this Dhamma; I see this Dhamma; I am developed in bodily action, developed in virtue, developed in mind, developed in discernment,' but he remains with his mind conquered by greed, his mind conquered by aversion, delusion,

anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one doesn't discern how it is that, when one discerns, greed doesn't come into being, which is why he remains with his mind conquered by greed. This venerable one doesn't discern how it is that, when one discerns, aversion ... delusion ... anger ... hostility ... hypocrisy ... spite ... selfishness ... evil envy ... evil longing doesn't come into being, which is why he remains with his mind conquered by evil longing.'

"But when a monk utters words about knowing ... about developing ... about knowing & developing, saying, 'I know this Dhamma; I see this Dhamma; I am developed in bodily action, developed in virtue, developed in mind, developed in discernment,' and he remains with his mind not conquered by greed, his mind not conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one discerns how it is that, when one discerns, greed doesn't come into being, which is why he remains with his mind not conquered by greed. This venerable one discerns how it is that, when one discerns, aversion ... delusion ... anger ... hostility ... hypocrisy ... spite ... selfishness ... evil envy ... evil longing doesn't come into being, which is why he remains with his mind not conquered by evil longing.'

"It's just as if a rich person were to talk about riches, or a wealthy person were to talk about wealth, or a propertied person were to talk about property, and then when there arose one situation or another calling for wealth and he would be able to come forth with wealth or commodities or silver or gold, then they would know about him that, 'This venerable one, being rich, talks about riches; being wealthy, he talks about wealth; being propertied, he talks about property. How do we know that? Because when there arises a situation calling for wealth, he can come forth with wealth or commodities or silver or gold.'

"In the same way, when a monk utters words about knowing ... about developing ... about knowing & developing, saying, 'I know this Dhamma; I see this Dhamma; I am developed in bodily action, developed in virtue, developed in mind, developed in discernment,' and he remains with his mind not conquered by greed, his mind not conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it

should be known of him that, 'This venerable one discerns how it is that, when one discerns, greed doesn't come into being, which is why he remains with his mind not conquered by greed. This venerable one discerns how it is that, when one discerns, aversion ... delusion ... anger ... hostility ... hypocrisy ... spite ... selfishness ... evil envy ... evil longing doesn't come into being, which is why he remains with his mind not conquered by evil longing.'

See also: MN 95; AN IV.102; AN IV.192

X.47 To the Sakyans (On the Uposatha)

On one occasion the Blessed One was staying near Kapilavatthu at the Banyan Park. Then many Sakyans lay followers, it being the uposatha day, went to the Blessed One. On arrival, having bowed down to him, they sat to one side. As they were sitting there, the Blessed One said to them, "Sakyans, do you observe the eight-factored uposatha?"

"Sometimes we do, lord, and sometimes we don't."

"It's no gain for you, Sakyans. It's ill-gotten, that in this life so endangered by grief, in this life so endangered by death, you sometimes observe the eight-factored uposatha and sometimes don't."

"What do you think, Sakyans. Suppose a man, by some profession or other, without encountering an unskillful day, were to earn a half-kahāpaṇa. Would he deserve to be called a capable man, full of initiative?"

"Yes, lord."

"Suppose a man, by some profession or other, without encountering an unskillful day, were to earn a kahāpaṇa ... two kahāpaṇas ... three ... four ... five ... six ... seven ... eight ... nine ... ten ... twenty ... thirty ... forty ... fifty ... one hundred kahāpaṇas. Would he deserve to be called a capable man, full of initiative?"

"Yes, lord."

"Now what do you think: earning one hundred, one thousand kahāpaṇas a day; saving up his gains, living for one hundred years, would a man arrive at a great mass of wealth?"

"Yes, lord."

"Now what do you think: would that man, because of that wealth, on account of that wealth, with that wealth as the cause, live sensitive to unalloyed bliss for a day, a night, half a day, or half a night?"

"No, lord. And why is that? Sensual pleasures are inconstant, hollow, false, deceptive by nature."

"Now, Sakyans, there is the case where a disciple of mine, spending ten years practicing as I have instructed, would live sensitive to unalloyed bliss for a hundred years, a hundred centuries, a hundred millennia. And he would be a once-returner, a non-returner, or at the very least a stream-winner.

"Let alone ten years, there is the case where a disciple of mine, spending nine years ... eight years ... seven ... six ... five ... four ... three ... two years ... one year practicing as I have instructed, would live sensitive to unalloyed bliss for a hundred years, a hundred centuries, a hundred millennia. And he would be a once-returner, a non-returner, or at the very least a stream-winner.

"Let alone one year, there is the case where a disciple of mine, spending ten months ... nine months ... eight months ... seven ... six ... five ... four ... three ... two months ... one month ... half a month practicing as I have instructed, would live sensitive to unalloyed bliss for a hundred years, a hundred centuries, a hundred millennia. And he would be a once-returner, a non-returner, or at the very least a stream-winner.

"Let alone half a month, there is the case where a disciple of mine, spending ten days & nights ... nine days & nights ... eight ... seven ... six ... five ... four ... three ... two days & nights ... one day & night practicing as I have instructed, would live sensitive to unalloyed bliss for a hundred years, a hundred centuries, a hundred millennia. And he would be a once-returner, a non-returner, or at the very least a stream-winner.

"It's no gain for you, Sakyans. It's ill-gotten, that in this life so endangered by grief, in this life so endangered by death, you sometimes observe the eight-factored uposatha and sometimes don't."

"Then from this day forward, lord, we will observe the eight-factored uposatha."

See also: AN III.71

X.48 Ten Things

"There are these ten things that a person gone-forth should reflect on often. Which ten?

"'I have become casteless': a person gone forth should often reflect on this.

“‘My life is dependent on others’....

“‘My behavior should be different [from that of householders]’....

“‘Can I fault myself with regard to my virtue?’....

“‘Can my knowledgeable fellows in the holy life, on close examination, fault me with regard to my virtue?’....

“‘I will grow different, separate from all that is dear & appealing to me’....

“‘I am the owner of my actions (*kamma*), heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir’....

“‘What am I becoming as the days & nights fly past?’....

“‘Do I delight in an empty dwelling?’....

“‘Have I attained a superior human attainment, a truly noble distinction of knowledge & vision, such that—when my fellows in the holy life question me in the last days of my life—I won’t feel abashed?’: a person gone forth should often reflect on this.

“These are the ten things that a person gone-forth should reflect on often.”

See also: AN V.57; AN V.114

X.51 One’s Own Mind

I have heard that on one occasion the Blessed One was staying near Sāvattthi, in Jeta’s Grove, Anāthapiṇḍika’s monastery. There he addressed the monks: “Monks!”

“Yes, lord,” the monks responded.

The Blessed One said: “Even if a monk is not skilled in the ways of the minds of others (not skilled in reading the minds of others), he should train himself: ‘I will be skilled in reading my own mind.’

“And how is a monk skilled in reading his own mind? Imagine a young woman—or man—fond of adornment, examining the image of her own face in a bright, clean mirror or bowl of clear water: If she saw any dirt or blemish there, she would try to remove it. If she saw no dirt or blemish there, she would be pleased, her resolves fulfilled: ‘How fortunate I am! How clean I am!’ In the same way, a monk’s self-examination is very productive in terms of skillful qualities [if he conducts it in this way]: ‘Do I

usually remain covetous or not? With thoughts of ill will or not? Overcome by sloth & drowsiness or not? Restless or not? Uncertain or gone beyond uncertainty? Angry or not? With soiled thoughts or unsoiled thoughts? With my body aroused or unaroused? Lazy or with persistence aroused? Unconcentrated or concentrated?"

"If, on examination, a monk knows, 'I usually remain covetous, with thoughts of ill will, overcome by sloth & drowsiness, restless, uncertain, angry, with soiled thoughts, with my body aroused, lazy, or unconcentrated,' then he should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, undivided mindfulness, & alertness to put out the fire on his turban or head; in the same way, the monk should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities.

"But if, on examination, a monk knows, 'I usually remain uncovetous, without thoughts of ill will, free of sloth & drowsiness, not restless, gone beyond uncertainty, not angry, with unsoiled thoughts, with my body unaroused, with persistence aroused, & concentrated,' then his duty is to make an effort in establishing ('tuning') those very same skillful qualities to a higher degree for the ending of the fermentations."

X.60 Girimānanda

I have heard that on one occasion the Blessed One was staying near Sāvattṭhi, in Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Girimānanda was diseased, in pain, severely ill. Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, Ven. Girimānanda is diseased, in pain, severely ill. It would be good if the Blessed One would visit Ven. Girimānanda, out of sympathy for him."

"Ānanda, if *you* go to the monk Girimānanda and tell him ten perceptions, it's possible that when he hears the ten perceptions his disease may be allayed. Which ten? The perception of inconstancy, the perception of not-self, the perception of unattractiveness, the perception of drawbacks, the perception of

abandoning, the perception of dispassion, the perception of cessation, the perception of distaste for every world, the perception of the undesirability of all fabrications, mindfulness of in-&-out breathing.

[1] "And what is the perception of inconstancy? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'Form is inconstant, feeling is inconstant, perception is inconstant, fabrications are inconstant, consciousness is inconstant.' Thus he remains focused on inconstancy with regard to the five aggregates. This, Ānanda, is called the perception of inconstancy.

[2] "And what is the perception of not-self? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'The eye is not-self; forms are not-self. The ear is not-self; sounds are not-self. The nose is not-self; aromas are not-self. The tongue is not-self; flavors are not-self. The body is not-self; tactile sensations are not-self. The intellect is not-self; ideas are not-self.' Thus he remains focused on not-selfness with regard to the six inner & outer sense media. This is called the perception of not-self.

[3] "And what is the perception of unattractiveness? There is the case where a monk ponders this very body—from the soles of the feet on up, from the crown of the head on down, surrounded by skin, filled with all sorts of unclean things: 'There is in this body: hair of the head, hair of the body, nails, teeth, skin, muscle, tendons, bones, bone marrow, spleen, heart, liver, membranes, kidneys, lungs, large intestines, small intestines, gorge, feces, gall, phlegm, lymph, blood, sweat, fat, tears, oil, saliva, mucus, oil in the joints, urine.' Thus he remains focused on unattractiveness with regard to this very body. This is called the perception of unattractiveness.

[4] "And what is the perception of drawbacks? There is the case where a monk—having gone to the wilderness, to the foot of a tree, or to an empty dwelling—reflects thus: 'This body has many pains, many drawbacks. In this body many kinds of disease arise, such as: seeing-diseases, hearing-diseases, nose-diseases, tongue-diseases, body-diseases, head-diseases, ear-diseases, mouth-diseases, teeth-diseases, cough, asthma, catarrh, fever, aging, stomach-ache, fainting, dysentery, grippe, cholera, leprosy, boils, ringworm, tuberculosis, epilepsy, skin-diseases, itch, scab, psoriasis, scabies, jaundice, diabetes, hemorrhoids, fistulas, ulcers; diseases arising from bile, from phlegm, from the wind-property, from combinations of bodily humors, from

changes in the weather, from uneven care of the body, from attacks, from the result of kamma; cold, heat, hunger, thirst, defecation, urination.' Thus he remains focused on drawbacks with regard to this body. This is called the perception of drawbacks.

[5] "And what is the perception of abandoning? There is the case where a monk doesn't tolerate an arisen thought of sensuality. He abandons it, destroys it, dispels it, & wipes it out of existence. He doesn't tolerate an arisen thought of ill-will. He abandons it, destroys it, dispels it, & wipes it out of existence. He doesn't tolerate an arisen thought of harmfulness. He abandons it, destroys it, dispels it, & wipes it out of existence. He doesn't tolerate arisen evil, unskillful mental qualities. He abandons them, destroys them, dispels them, & wipes them out of existence. This is called the perception of abandoning.

[6] "And what is the perception of dispassion? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'This is peace, this is exquisite—the stilling of all fabrications, the relinquishing of all acquisitions, the ending of craving, dispassion, Unbinding.' This is called the perception of dispassion.

[7] "And what is the perception of cessation? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'This is peace, this is exquisite—the stilling of all fabrications, the relinquishing of all acquisitions, the ending of craving, cessation, Unbinding.' This is called the perception of cessation.

[8] "And what is the perception of distaste for every world? There is the case where a monk abandoning any attachments, clingings, fixations of awareness, biases, or obsessions with regard to any world, refrains from them and doesn't get involved. This is called the perception of distaste for every world.

[9] "And what is the perception of the undesirability of all fabrications? There is the case where a monk feels horrified, humiliated, & disgusted with all fabrications. This is called the perception of the undesirability of all fabrications.

[10] "And what is mindfulness of in-&-out breathing?¹ There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

“[i] Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. [ii] Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. [iii] He trains himself to breathe in sensitive to the entire body, and to breathe out sensitive to the entire body. [iv] He trains himself to breathe in calming bodily fabrication, and to breathe out calming bodily fabrication.

“[v] He trains himself to breathe in sensitive to rapture, and to breathe out sensitive to rapture. [vi] He trains himself to breathe in sensitive to pleasure, and to breathe out sensitive to pleasure. [vii] He trains himself to breathe in sensitive to mental fabrication, and to breathe out sensitive to mental fabrication. [viii] He trains himself to breathe in calming mental fabrication, and to breathe out calming mental fabrication.

“[ix] He trains himself to breathe in sensitive to the mind, and to breathe out sensitive to the mind. [x] He trains himself to breathe in satisfying the mind, and to breathe out satisfying the mind. [xi] He trains himself to breathe in steadying the mind, and to breathe out steadying the mind. [xii] He trains himself to breathe in releasing the mind, and to breathe out releasing the mind.

“[xiii] He trains himself to breathe in focusing on inconstancy, and to breathe out focusing on inconstancy. [xiv] He trains himself to breathe in focusing on dispassion [*literally*, fading], and to breathe out focusing on dispassion. [xv] He trains himself to breathe in focusing on cessation, and to breathe out focusing on cessation. [xvi] He trains himself to breathe in focusing on relinquishing, and to breathe out focusing on relinquishing.

“This, Ānanda, is called mindfulness of in-&-out breathing.

“Now, Ānanda, if you go to the monk Girimānanda and tell him these ten perceptions, it’s possible that when he hears these ten perceptions his disease may be allayed.”

Then Ven. Ānanda, having learned these ten perceptions in the Blessed One’s presence, went to Ven. Girimānanda and told them to him. As Ven. Girimānanda heard these ten perceptions, his disease was allayed. And Ven. Girimānanda recovered from his disease. That was how Ven. Girimānanda’s disease was abandoned.

NOTE: 1. For notes on this section, see the notes to MN 118.

See also: SN LII.10; SN XLVI.14

X.69 Topics of Conversation

I have heard that on one occasion the Blessed One was staying in Sāvattthi at Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a large number of monks, after the meal, on returning from their alms round, had gathered at the meeting hall and were engaged in many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not.

Then the Blessed One, emerging from his seclusion in the late afternoon, went to the meeting hall and, on arrival, sat down on a seat made ready. As he sat down there, he addressed the monks: "For what topic of conversation are you gathered together here? In the midst of what topic of conversation have you been interrupted?"

"Just now, lord, after the meal, on returning from our alms round, we gathered at the meeting hall and got engaged in many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not."

"It isn't right, monks, that sons of good families, on having gone forth out of faith from home to the homeless life, should get engaged in such topics of conversation, i.e., conversation about kings, robbers, & ministers of state ... talk of whether things exist or not.

"There are these ten topics of [proper] conversation. Which ten? Talk on modesty, contentment, seclusion, non-entanglement, arousing persistence, virtue, concentration, discernment, release, and the knowledge & vision of release. These are the ten topics of conversation. If you were to engage repeatedly in these ten topics of conversation, you would outshine even the sun &

moon, so mighty, so powerful—to say nothing of the wanderers of other sects.”

See also: AN VIII.30; AN VIII.53; AN IX.1; Ud II.2

X.71 Wishes

This discourse lists ten reasons, of ascending worth, for perfecting the precepts and being committed to the development of calm (samatha) and insight (vipassanā). An interesting feature of this discussion is that the Buddha does not separate insight and jhāna into separate paths of practice, and actually cites insight, together with tranquility, as a prerequisite for mastering the four jhānas.

On one occasion the Blessed One was staying near Sāvatti in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, “Monks!”

“Yes, lord,” the monks responded.

The Blessed One said: “Monks, dwell consummate in virtue, consummate in terms of the Pāṭimokkha. Dwell restrained in accordance with the Pāṭimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.

[1] “If a monk would wish, ‘May I be dear & pleasing to my fellows in the celibate life, respected by & inspiring to them,’ then he should be one who brings the precepts to perfection, who is committed to mental calm, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[2] “If a monk would wish, ‘May I be someone who receives robes, alms food, lodgings, & medicinal requisites for curing the sick,’ then he should be one who brings the precepts to perfection, who is committed to mental calm, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[3] “If a monk would wish, ‘Whatever I use or consume in terms of robes, alms food, lodgings, & medical requisites for curing the sick, may that be of great fruit, of great benefit to those who provided them,’ then he should be one who brings the precepts to perfection, who is committed to mental calm, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[4] "If a monk would wish, 'May it also be of great fruit, of great benefit, to whatever dead relatives they [the donors] recollect with brightened minds,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[5] "If a monk would wish, 'May I be content with whatever robes, alms food, lodgings, & medical requisites for curing the sick are available,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[6] "If a monk would wish, 'May I be resistant to cold, heat, hunger, & thirst; to the touch of gadflies & mosquitoes, wind & sun & creeping things; to abusive, hurtful language; to bodily feelings that, when they arise, are painful, sharp, stabbing, fierce, distasteful, deadly,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[7] "If a monk would wish, 'May I overcome displeasure, and not be overcome by displeasure. May I dwell having conquered any displeasure that has arisen,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[8] "If a monk would wish, 'May I overcome fear & dread, and not be overcome by fear & dread. May I dwell having conquered any fear & dread that have arisen,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[9] "If a monk would wish, 'May I attain—whenever I want, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here-&-now,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[10] "If a monk would wish, 'May I—with the ending of mental fermentations—remain in the fermentation-free awareness-release & discernment-release, having directly known &

realized them for myself right in the here-&-now,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"Monks, dwell consummate in virtue, consummate in terms of the Pāṭimokkha. Dwell restrained in accordance with the Pāṭimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.' Thus was it said. And in reference to this was it said."

See also: AN IV.28; AN IV.94; AN IV.170; AN V.114; AN VIII.63

X.80 Hatred

"There are these ten ways of subduing hatred. Which ten?

[1] "Thinking, 'He has done me harm. But what should I expect?' one subdues hatred.

[2] "Thinking, 'He is doing me harm. But what should I expect?' one subdues hatred.

[3] "Thinking, 'He is going to do me harm. But what should I expect?' one subdues hatred.

[4] "Thinking, 'He has done harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred.

[5] "Thinking, 'He is doing harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred.

[6] "Thinking, 'He is going to do harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred.

[7] "Thinking, 'He has aided people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

[8] "Thinking, 'He is aiding people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

[9] "Thinking, 'He is going to aid people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

[10] "One doesn't get worked up over impossibilities.

"These are ten ways of subduing hatred."

See also: AN IV.200

X.81 *Bāhuna*

I have heard that on one occasion the Blessed One was staying near Campa, on the shore of Gaggarā Lake. Then Ven. Bāhuna went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Lord, freed, dissociated, & released from how many things does the Tathāgata dwell with unrestricted awareness?"

"Freed, dissociated, & released from ten things, Bāhuna, the Tathāgata dwells with unrestricted awareness. Which ten? Freed, dissociated, & released from form, the Tathāgata dwells with unrestricted awareness. Freed, dissociated, & released from feeling ... Freed, dissociated, & released from perception ... Freed, dissociated, & released from fabrications ... Freed, dissociated, & released from consciousness ... Freed, dissociated, & released from birth ... Freed, dissociated, & released from aging ... Freed, dissociated, & released from death ... Freed, dissociated, & released from stress ... Freed, dissociated, & released from defilement, the Tathāgata dwells with unrestricted awareness.

"Just as a red, blue, or white lotus born in the water and growing in the water, rises up above the water and stands with no water adhering to it, in the same way the Tathāgata—freed, dissociated, & released from these ten things—dwells with unrestricted awareness."

See also: MN 72; SN XXII.85-86; AN IV.24; Iti 112; Sn V.6

X.92 *Animosity*

Then Anāthapiṇḍika the householder went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there, the Blessed One said to him, "When, for a disciple of the noble ones, five forms of fear & animosity are stilled; when he is endowed with the four factors of stream entry; and when, through discernment, he has rightly seen & rightly ferreted out the noble method, then if he wants he may state about himself: 'Hell is ended; animal wombs are ended; the state of the hungry shades is ended; states of deprivation, destitution, the bad bourns are ended! I am a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening!'

"Now, which five forms of danger & animosity are stilled?

"When a person takes life, then with the taking of life as a requisite condition, he produces fear & animosity in the here & now, produces fear & animosity in future lives, experiences mental concomitants of pain & despair; but when he refrains from taking life, he neither produces fear & animosity in the here & now nor does he produce fear & animosity in future lives, nor does he experience mental concomitants of pain & despair: for one who refrains from taking life, that fear & animosity is thus stilled.

"When a person steals ... engages in illicit sex ... tells lies ...

"When a person drinks distilled & fermented drinks that cause heedlessness, then with the drinking of distilled & fermented drinks that cause heedlessness as a requisite condition, he produces fear & animosity in the here & now, produces fear & animosity in future lives, experiences mental concomitants of pain & despair; but when he refrains from drinking distilled & fermented drinks that cause heedlessness, he neither produces fear & animosity in the here & now nor does he produce fear & animosity in future lives, nor does he experience mental concomitants of pain & despair: for one who refrains from drinking distilled & fermented drinks that cause heedlessness, that fear & animosity is thus stilled.

"These are the five forms of fear & animosity that are stilled.

"And which are the four factors of stream entry with which he is endowed?

"There is the case where the disciple of the noble ones is endowed with unwavering faith in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.'

"He is endowed with unwavering faith in the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.'

"He is endowed with unwavering faith in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well...who have practiced straight-forwardly...who have practiced methodically...who have practiced masterfully—in other words, the four pairs, the eight individuals¹—they are the

Saṅgha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.'

"He is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration.

"These are the four factors of stream entry with which he is endowed.

"And which is the noble method that he has rightly seen & rightly ferreted out through discernment?

"There is the case where a disciple of the noble ones notices:

"When this is, that is.

"From the arising of this comes the arising of that.

"When this isn't, that isn't.

"From the cessation of this comes the cessation of that.

"In other words:

"From ignorance as a requisite condition come fabrications.

"From fabrications as a requisite condition comes consciousness.

"From consciousness as a requisite condition comes name-&-form.

"From name-&-form as a requisite condition come the six sense media.

"From the six sense media as a requisite condition comes contact.

"From contact as a requisite condition comes feeling.

"From feeling as a requisite condition comes craving.

"From craving as a requisite condition comes clinging/sustenance.

"From clinging/sustenance as a requisite condition comes becoming.

"From becoming as a requisite condition comes birth.

"From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of

clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

"This is the noble method that he has rightly seen & rightly ferreted out through discernment.

"When, for a disciple of the noble ones, these five forms of fear & animosity are stilled; when he is endowed with these four factors of stream entry; and when, through discernment, he has rightly seen & rightly ferreted out this noble method, then if he wants he may state about himself: 'Hell is ended; animal wombs are ended; the state of the hungry shades is ended; states of deprivation, destitution, the bad bourns are ended! I am a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening!'"

NOTE: 1. The four pairs are (1) the person on the path to stream-entry, the person experiencing the fruit of stream-entry; (2) the person on the path to once-returning, the person experiencing the fruit of once-returning; (3) the person on the path to non-returning, the person experiencing the fruit of non-returning; (4) the person on the path to arahantship, the person experiencing the fruit of arahantship. The eight individuals are the eight types forming these four pairs.

See also: SN XI.3; SN XII.2; AN VIII.39; Dhṛp 188-192; Khṛp 6; Iti 90

X.93 Views

I have heard that on one occasion the Blessed One was staying near Sāvattṭhi in Jeta's Grove, Anāthapiṇḍika' monastery. Then Anāthapiṇḍika the householder left Sāvattṭhi in the middle of the day to see the Blessed One, but the thought then occurred to him, "Now is not the right time to see the Blessed One, for he is in seclusion. And it is not the right time to see the mind-developing monks, for they too are in seclusion. Why don't I visit the park of the wanderers of other persuasions?" So he headed to the park of the wanderers of other persuasions.

Now on that occasion the wanderers of other persuasions had come together in a gathering and were sitting, discussing

many kinds of bestial topics [see AN X.69], making a great noise and racket. They saw Anāthapiṇḍika the householder coming from afar, and on seeing him, hushed one another: "Be quiet, good sirs. Don't make any noise. Here comes Anāthapiṇḍika the householder, a disciple of the contemplative Gotama. He is one of those disciples of the contemplative Gotama, clad in white, who lives in Sāvattthī. These people are fond of quietude, trained in quietude, and speak in praise of quietude. Maybe, if he perceives our group as quiet, he will consider it worth his while to come our way." So the wanderers fell silent.

Then Anāthapiṇḍika the householder went to where the wanderers of other persuasions were staying. On arrival he greeted them courteously. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, the wanderers said to him, "Tell us, householder, what views the contemplative Gotama has."

"Venerable sirs, I don't know entirely what views the Blessed One has."

"Well, well. So you don't know entirely what views the contemplative Gotama has. Then tell us what views the monks have."

"I don't even know entirely what views the monks have."

"So you don't know entirely what views the contemplative Gotama has or even that the monks have. Then tell us what views you have."

"It wouldn't be difficult for me to expound to you what views I have. But please let the venerable ones expound each in line with his position, and then it won't be difficult for me to expound to you what views I have."

When this had been said, one of the wanderers said to Anāthapiṇḍika the householder, "*The cosmos is eternal. Only this is true; anything otherwise is worthless. This is the sort of view I have.*"

Another wanderer said to Anāthapiṇḍika, "*The cosmos is not eternal. Only this is true; anything otherwise is worthless. This is the sort of view I have.*"

Another wanderer said, "*The cosmos is finite...*" "*The cosmos is infinite...*" "*The soul & the body are the same...*" "*The soul is one thing and the body another...*" "*After death a Tathāgata exists...*" "*After death a Tathāgata does not exist...*" "*After death a Tathāgata both does & does not exist...*" "*After death a Tathāgata neither does nor does not exist. Only this is true; anything otherwise is worthless. This is the sort of view I have.*"

When this had been said, Anāthapiṇḍika the householder said to the wanderers, "As for the venerable one who says, '*The cosmos is eternal*. Only this is true; anything otherwise is worthless. This is the sort of view I have,'" his view arises from his own inappropriate attention or in dependence on the words of another. Now this view has been brought into being, is fabricated, willed, dependently originated. Whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. This venerable one thus adheres to that very stress, submits himself to that very stress." (Similarly for the other positions.)

When this had been said, the wanderers said to Anāthapiṇḍika the householder, "We have each & every one expounded to you in line with our own positions. Now tell us what views you have."

"Whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self. This is the sort of view I have."

"So, householder, whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. You thus adhere to that very stress, submit yourself to that very stress."

"Venerable sirs, whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self. Having seen this well with right discernment as it actually is present, I also discern the higher escape from it as it actually is present."

When this was said, the wanderers fell silent, abashed, sitting with their shoulders drooping, their heads down, brooding, at a loss for words. Anāthapiṇḍika the householder, perceiving that the wanderers were silent, abashed...at a loss for words, got up & went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, he told the Blessed One the entirety of his conversation with the wanderers.

[The Blessed One said:] "Well done, householder. Well done. That is how you should periodically & righteously refute those foolish men." Then he instructed, urged, roused, and encouraged Anāthapiṇḍika the householder with a talk on Dhamma. When Anāthapiṇḍika the householder had been instructed, urged, roused, and encouraged by the Blessed One with a talk on Dhamma, he got up from his seat and, having bowed down

to the Blessed One, left, keeping the Blessed One on his right side. Not long afterward, the Blessed One addressed the monks: "Monks, even a monk who has long penetrated the Dhamma in this Dhamma & Vinaya would do well, periodically & righteously, to refute the wanderers of other persuasions in just the way Anāthapiṇḍika the householder has done."

See also: MN 63; MN 72; Sn IV.5; Sn IV.8; Sn IV.9; Sn IV.11

X.94 Vajjiya

I have heard that on one occasion the Blessed One was staying near Campa, on the shore of Gaggarā Lake. Then Vajjiya Māhita the householder left Campa in the middle of the day to see the Blessed One, but the thought then occurred to him, "Now is not the right time to see the Blessed One, for he is in seclusion. And it is not the right time to see the mind-developing monks, for they too are in seclusion. Why don't I visit the park of the wanderers of other persuasions?" So he headed to the park of the wanderers of other persuasions.

Now on that occasion the wanderers of other persuasions had come together in a gathering and were sitting, discussing many kinds of bestial topics [see AN X.69], making a great noise & racket. They saw Vajjiya Māhita the householder coming from afar, and on seeing him, hushed one another: "Be quiet, good sirs. Don't make any noise. Here comes Vajjiya Māhita the householder, a disciple of the contemplative Gotama. He is one of those disciples of the contemplative Gotama, clad in white, who lives in Sāvattthi. These people are fond of quietude, trained in quietude, and speak in praise of quietude. Maybe, if he perceives our group as quiet, he will consider it worth his while to come our way." So the wanderers fell silent.

Then Vajjiya Māhita the householder went to where the wanderers of other persuasions were staying. On arrival he greeted them courteously. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, the wanderers said to him, "Is it true, householder, that the contemplative Gotama criticizes all asceticism, that he categorically denounces & disparages all ascetics who live the rough life?"

"No, venerable sirs, the Blessed One does not criticize all asceticism, nor does he categorically denounce or disparage all

ascetics who live the rough life. The Blessed One criticizes what should be criticized, and praises what should be praised. Criticizing what should be criticized, praising what should be praised, the Blessed One is one who speaks making distinctions, not one who speaks categorically on this matter."

When this was said, one of the wanderers said to Vajjiya Māhita the householder, "Now wait a minute, householder. This contemplative Gotama whom you praise is a nihilist, one who doesn't declare anything."

"I tell you, venerable sirs, that the Blessed One righteously declares that 'This is skillful.' He declares that 'This is unskillful.' Declaring that 'This is skillful' and 'This is unskillful,' he is one who has declared [a teaching]. He is not a nihilist, one who doesn't declare anything."

When this was said, the wanderers fell silent, abashed, sitting with their shoulders drooping, their heads down, brooding, at a loss for words. Vajjiya Māhita the householder, perceiving that the wanderers were silent, abashed...at a loss for words, got up & went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, he told the Blessed One the entirety of his conversation with the wanderers.

[The Blessed One said:] "Well done, householder. Well done. That is how you should periodically & righteously refute those foolish men. I don't say that all asceticism is to be pursued, nor do I say that all asceticism is not to be pursued. I don't say that all observances should be observed, nor do I say that all observances should not be observed. I don't say that all exertions are to be pursued, nor do I say that all exertions are not to be pursued. I don't say that all forfeiture should be forfeited, nor do I say that all forfeiture should not be forfeited. I don't say that all release is to be used for release, nor do I say that all release is not to be used for release.

"If, when an asceticism is pursued, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of asceticism is not to be pursued. But if, when an asceticism is pursued, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of asceticism is to be pursued.

"If, when an observance is observed, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of observance is not to be observed. But if, when an observance is observed, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of observance is to be observed.

"If, when an exertion is pursued a forfeiture is forfeited ...

"If, when a release is used for release, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of release is not to be used for release. But if, when a release is used for release, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of release is to be used for release."

When Vajjiya Māhita the householder had been instructed, urged, roused & encouraged by the Blessed One with a talk on Dhamma, he got up from his seat and, having bowed down to the Blessed One, left, keeping the Blessed One on his right side. Not long afterward, the Blessed One addressed the monks: "Monks, even a monk who has long penetrated the Dhamma in this Dhamma & Vinaya would do well, periodically & righteously, to refute the wanderers of other persuasions in just the way Vajjiya Māhita the householder has done."

See also: DN 2; DN 16; MN 19; SN XLII.8; AN II.19; AN III.62; AN III.66; AN III.73; Ud VI.5-6

X.95 Uttiya

Here the Buddha refuses to answer a question that later became (and still is) a live issue among Mahāyānists. Ven. Ānanda explains the Buddha's refusal.

Then Uttiya the wanderer went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One,

"Master Gotama, is it the case that '*The cosmos is eternal: Only this is true; anything otherwise is worthless*'?"

"Uttiya, I haven't declared that '*The cosmos is eternal: Only this is true; anything otherwise is worthless*.'"

"Very well, then, Master Gotama, is it the case that: '*The cosmos is not eternal: Only this is true; anything otherwise is worthless*'?"

"Uttiya, I haven't declared that '*The cosmos is not eternal: Only this is true; anything otherwise is worthless*.'"

"Very well, then, Master Gotama, is it the case that '*The cosmos is finite ... ' ... 'The cosmos is infinite ... ' ... 'The soul & the body are the same ... ' ... 'The soul is one thing and the body another ... ' ... 'After death a Tathāgata exists ... ' ... 'After death a Tathāgata does*

not exist ... ' ... 'After death a Tathāgata both does & does not exist ... ' ... 'After death a Tathāgata neither does nor does not exist. Only this is true; anything otherwise is worthless'?"

"Uttiya, I haven't declared that 'After death a Tathāgata neither does nor does not exist: Only this is true; anything otherwise is worthless.'"

"But, Master Gotama, on being asked, 'Is it the case that "The cosmos is eternal: Only this is true; anything otherwise is worthless"?' you inform me, 'Uttiya, I haven't declared that "The cosmos is eternal: Only this is true; anything otherwise is worthless."' On being asked, 'Is it the case that "The cosmos is not eternal ... " ... "The cosmos is finite ... " ... "The cosmos is infinite ... " ... "The soul & the body are the same ... " ... "The soul is one thing and the body another ... " ... "After death a Tathāgata exists ... " ... "After death a Tathāgata does not exist ... " ... "After death a Tathāgata both does & does not exist ... " ... "After death a Tathāgata neither does nor does not exist. Only this is true; anything otherwise is worthless"?' you inform me, 'Uttiya, I haven't declared that "After death a Tathāgata neither does nor does not exist. Only this is true; anything otherwise is worthless."' Now is there anything you *have* declared?"

"Uttiya, having directly known it, I teach the Dhamma to my disciples for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of Unbinding."

"And, Master Gotama, when having directly known it, you teach the Dhamma to your disciples for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of Unbinding, will all the cosmos be led to release, or a half of it, or a third?"

When this was said, the Blessed One was silent.

Then the thought occurred to Ven. Ānanda: "Don't let Uttiya the wanderer acquire the evil viewpoint that, 'When I asked him an all-encompassing question, Gotama the contemplative faltered and didn't reply. Perhaps he was unable to.' That would be for his long-term harm & suffering." So he said to Uttiya, "In that case, my friend, I will give you an analogy, for there are cases where it is through the use of analogy that intelligent people can understand the meaning of what is being said.

"Suppose that there were a royal frontier city with strong ramparts, strong walls & arches, and a single gate. In it would be a wise, competent, & knowledgeable gatekeeper to keep out those he didn't know and to let in those he did. Walking along the path around the city, he wouldn't see a crack or an opening in the walls big enough for even a cat to slip through. Although he wouldn't know that 'So-and-so many creatures enter or leave the city,' he would know this: 'Whatever large creatures enter or leave the city all enter or leave it through this gate.'

"In the same way, the Tathāgata doesn't endeavor to have all the cosmos or half of it or a third of it led to release by means of [his Dhamma]. But he does know this: 'All those who have been led, are being led, or will be led to release from the cosmos have done so, are doing so, or will do so after having abandoned the five hindrances—those defilements of awareness that weaken discernment—having well-established their minds in the four frames of reference, and having developed, as they actually are, the seven factors for awakening. When you asked the Blessed One this question, you had already asked it in another way.¹ That's why he didn't respond."

NOTE: 1. The question as to whether all the cosmos or only a part of it would be led to release is another way of asking whether the cosmos is eternal or not. Notice that Ven. Ānanda mentions those who have been led to release *from the cosmos*. He doesn't mention the cosmos as being led to release. For his use of the word, "cosmos," here, see SN XXXV.82.

See also: DN 12; SN VI.1; AN III.22; AN IV.45

X.96 Kokanuda (On Viewpoints)

On one occasion Ven. Ānanda was staying near Rājagaha, at Tapodā monastery. Then, as night was ending, he got up & went to the Tapodā Hot Springs to bathe his limbs. Having bathed his limbs and having gotten out of the springs, he stood wearing only his lower robe, drying his limbs. Kokanuda the wanderer, as night was ending, also got up & went to the Tapodā Hot Springs to bathe his limbs. He saw Ven. Ānanda from afar, and on seeing him said to him, "Who are you, my friend?"

"I am a monk, my friend."

"Which kind of monk?"

"A son-of-the-Sakyan contemplative."

"I would like to ask you about a certain point, if you would give me leave to pose a question."

"Go ahead and ask. Having heard [your question], I'll inform you."

"How is it, my friend: *'The cosmos is eternal. Only this is true; anything otherwise is worthless.'* Is this the sort of view you have?"

"No, my friend, I don't have that sort of view."

"Very well, then: *'The cosmos is not eternal. Only this is true; anything otherwise is worthless.'* Is this the sort of view you have?"

"No, my friend, I don't have that sort of view."

"Very well, then: *'The cosmos is finite ... ' ... 'The cosmos is infinite ... ' ... 'The soul & the body are the same ... ' ... 'The soul is one thing and the body another ... ' ... 'After death a Tathāgata exists ... ' ... 'After death a Tathāgata does not exist ... ' ... 'After death a Tathāgata both does & does not exist ... ' ... 'After death a Tathāgata neither does nor does not exist. Only this is true; anything otherwise is worthless.'* Is this the sort of view you have?"

"No, my friend, I don't have that sort of view."

"Then in that case, do you not know or see?"

"No, my friend. It's not the case that I don't know, I don't see. I do know. I do see."

"But on being asked, 'How is it, my friend: *'The cosmos is eternal. Only this is true; anything otherwise is worthless.'* Is this the sort of view you have?' you inform me, 'No, my friend, I don't have that sort of view.' On being asked, 'Very well then: *'The cosmos is not eternal ... ' ... 'The cosmos is finite ... ' ... 'The cosmos is infinite ... ' ... 'The soul & the body are the same ... ' ... 'The soul is one thing and the body another ... ' ... 'After death a Tathāgata exists ... ' ... 'After death a Tathāgata does not exist ... ' ... 'After death a Tathāgata both does & does not exist ... ' ... 'After death a Tathāgata neither does nor does not exist. Only this is true; anything otherwise is worthless.'* Is this the sort of view you have?' you inform me, 'No, my friend, I don't have that sort of view.' But on being asked, 'Then in that case, do you not know, I don't see?' you inform me, 'No, my friend. It's not the case that I don't know or see. I do know. I do see.' Now, how is the meaning of this statement to be understood?"

"*'The cosmos is eternal. Only this is true; anything otherwise is worthless,'* is a viewpoint. *'The cosmos is not eternal ... ' ... 'The*

cosmos is finite ... ' ... 'The cosmos is infinite ... ' ... 'The soul & the body are the same ... ' ... 'The soul is one thing and the body another ... ' ... 'After death a Tathāgata exists ... ' ... 'After death a Tathāgata does not exist ... ' ... 'After death a Tathāgata both does & does not exist ... ' ... 'After death a Tathāgata neither does nor does not exist. Only this is true; anything otherwise is worthless,' is a viewpoint. The extent to which there are viewpoints, view-stances, the taking up of views, obsessions with views, the cause of views, & the uprooting of views: that's what I know. That's what I see. Knowing that, I say 'I know.' Seeing that, I say 'I see.' Why should I say 'I don't know, I don't see'? I do know. I do see."

"What is your name, my friend? What do your fellows in the holy life call you?"

"My name is Ānanda, my friend, and that's what my fellows in the holy life call me."

"What? Have I been talking with the great teacher without realizing that he was Ven. Ānanda? Had I recognized that he was Ven. Ānanda, I wouldn't have cross-examined him so much. May Ven. Ānanda please forgive me."

See also: DN 15; MN 63; MN 72; AN IV.24; Sn IV.11

X.108 A Purgative

"Monks, doctors give a purgative for warding off diseases caused by bile, diseases caused by phlegm, diseases caused by the internal wind property. There is a purging there; I don't say that there's not, but it sometimes succeeds and sometimes fails. So I will teach you the noble purgative that always succeeds and never fails, a purgative whereby beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, distress & despair are freed from sorrow, lamentation, pain, distress & despair. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said: "Now, what is the noble purgative that always succeeds and never fails, a purgative whereby beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to death are freed from death;

beings subject to sorrow, lamentation, pain, distress & despair are freed from sorrow, lamentation, pain, distress & despair?

"In one who has right view, wrong view is purged away, and the many evil, unskillful mental qualities that come into play in dependence on wrong view are purged away as well, while the many skillful mental qualities that depend on right view go to the culmination of their development.

"In one who has right resolve, wrong resolve is purged away

"In one who has right speech, wrong speech is purged away

"In one who has right action, wrong action is purged away

"In one who has right livelihood, wrong livelihood is purged away

"In one who has right effort, wrong effort is purged away

"In one who has right mindfulness, wrong mindfulness is purged away

"In one who has right concentration, wrong concentration is purged away

"In one who has right knowledge, wrong knowledge is purged away

"In one who has right release, wrong release is purged away, and the many evil, unskillful mental qualities that come into play in dependence on wrong release are purged away as well, while the many skillful mental qualities that depend on right release go to the culmination of their development.

"This, monks, is the noble purgative that always succeeds and never fails, a purgative whereby beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, distress & despair are freed from sorrow, lamentation, pain, distress & despair."

See also: SN XLV.8; AN III.22; Iti 112

X.176 Cunda the Silversmith

I have heard that on one occasion the Blessed One was staying near Pāva in Cunda the silversmith's mango grove. Then Cunda the silversmith went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the

Blessed One said to him: "Cunda, of whose rites of purification do you approve?"

"The brahmans of the Western lands, lord—those who carry water pots, wear garlands of water plants, worship fire, & purify with water: they have declared purification rites of which I approve."

"And what kind of purification rites have they declared, those brahmans of the Western lands who carry water pots, wear garlands of water plants, worship fire, & purify with water?"

"There is the case where the brahmans of the Western lands ... get their disciples to undertake their practice thus: 'Come, now, my good man: Get up at the proper time from your bed and touch the earth. If you don't touch the earth, touch wet cow dung. If you don't touch wet cow dung, touch green grass. If you don't touch green grass, worship a fire. If you don't worship a fire, pay homage to the sun with clasped hands. If you don't pay homage to the sun with clasped hands, go down into the water three times by nightfall.' These are the purification rites declared by the brahmans of the Western lands ... of which I approve."

"Cunda, the purification rites declared by the brahmans of the Western lands ... are one thing; the purification in the discipline of the noble ones is something else entirely."

"But how is there purification in the discipline of the noble ones, venerable sir? It would be good if the Blessed One would teach me how there is purification in the discipline of the noble ones."

"In that case, Cunda, listen & pay close attention. I will speak."

"As you say, lord," Cunda the silversmith responded.

The Blessed One said: "There are three ways in which one is made impure by bodily action, four ways in which one is made impure by verbal action, and three ways in which one is made impure by mental action.

UNSKILLFUL BODILY ACTION

"And how is one made impure in three ways by bodily action? There is the case where a certain person takes life, is brutal, bloody-handed, devoted to killing & slaying, showing no mercy to living beings. He takes what is not given. He takes, in the manner of a thief, things in a village or a wilderness that belong to others and have not been given by them. He engages in sensual misconduct. He gets sexually involved with those who are protected by their mothers, their fathers, their brothers, their sisters, their relatives, or their Dhamma; those with husbands,

those who entail punishments, or even those crowned with flowers by another man. This is how one is made impure in three ways by bodily action.

UNSKILLFUL VERBAL ACTION

"And how is one made impure in four ways by verbal action? There is the case where a certain person engages in false speech. When he has been called to a town meeting, a group meeting, a gathering of his relatives, his guild, or of the royalty [i.e., a royal court proceeding], if he is asked as a witness, 'Come & tell, good man, what you know': If he doesn't know, he says, 'I know.' If he does know, he says, 'I don't know.' If he hasn't seen, he says, 'I have seen.' If he has seen, he says, 'I haven't seen.' Thus he consciously tells lies for his own sake, for the sake of another, or for the sake of a certain reward. He engages in divisive speech. What he has heard here he tells there to break those people apart from these people here. What he has heard there he tells here to break these people apart from those people there. Thus breaking apart those who are united and stirring up strife between those who have broken apart, he loves factionalism, delights in factionalism, enjoys factionalism, speaks things that create factionalism. He engages in abusive speech. He speaks words that are harsh, cutting, bitter to others, abusive of others, provoking anger and destroying concentration. He engages in idle chatter. He speaks out of season, speaks what isn't factual, what isn't in accordance with the goal, the Dhamma, & the Vinaya, words that are not worth treasuring. This is how one is made impure in four ways by verbal action.

UNSKILLFUL MENTAL ACTION

"And how is one made impure in three ways by mental action? There is the case where a certain person is covetous. He covets the belongings of others, thinking, 'O, that what belongs to others would be mine!' He bears ill will, corrupt in the resolves of his heart: 'May these beings be killed or cut apart or crushed or destroyed, or may they not exist at all!' He has wrong view, is warped in the way he sees things: 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no priests or contemplatives who, faring rightly & practicing rightly, proclaim this world & the next after having directly

known & realized it for themselves.' This is how one is made impure in three ways by mental action.

"These, Cunda, are the ten courses of unskillful action. When a person is endowed with these ten courses of unskillful action, then even if he gets up at the proper time from his bed and touches the earth, he is still impure. If he doesn't touch the earth, he is still impure. If he touches wet cow dung, he is still impure. If he doesn't touch wet cow dung, he is still impure. If he touches green grass ... If he doesn't touch green grass ... If he worships a fire ... If he doesn't worship a fire ... If he pays homage to the sun with clasped hands ... If he doesn't pay homage to the sun with clasped hands ... If he goes down into the water three times by nightfall ... If he doesn't go down into the water three times by nightfall, he is still impure. Why is that? Because these ten courses of unskillful action are impure and cause impurity. Furthermore, as a result of being endowed with these ten courses of unskillful action, [rebirth in] hell is declared, [rebirth in] an animal womb is declared, [rebirth in] the realm of hungry shades is declared—that or any other bad destination.

"Now, Cunda, there are three ways in which one is made pure by bodily action, four ways in which one is made pure by verbal action, and three ways in which one is made pure by mental action.

SKILLFUL BODILY ACTION

"And how is one made pure in three ways by bodily action? There is the case where a certain person, abandoning the taking of life, abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given. He does not take, in the manner of a thief, things in a village or a wilderness that belong to others and have not been given by them. Abandoning sensual misconduct, he abstains from sensual misconduct. He does not get sexually involved with those who are protected by their mothers, their fathers, their brothers, their sisters, their relatives, or their Dhamma; those with husbands, those who entail punishments, or even those crowned with flowers by another man. This is how one is made pure in three ways by bodily action.

SKILLFUL VERBAL ACTION

"And how is one made pure in four ways by verbal action? There is the case where a certain person, abandoning false speech, abstains from false speech. When he has been called to a town meeting, a group meeting, a gathering of his relatives, his guild, or of the royalty, if he is asked as a witness, 'Come & tell, good man, what you know': If he doesn't know, he says, 'I don't know.' If he does know, he says, 'I know.' If he hasn't seen, he says, 'I haven't seen.' If he has seen, he says, 'I have seen.' Thus he doesn't consciously tell a lie for his own sake, for the sake of another, or for the sake of any reward. Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world. Abandoning divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord. Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing & pleasing to people at large. Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, & the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal. This is how one is made pure in four ways by verbal action.

SKILLFUL MENTAL ACTION

"And how is one made pure in three ways by mental action? There is the case where a certain person is not covetous. He doesn't covet the belongings of others, thinking, 'O, that what belongs to others would be mine!' He bears no ill will and is not corrupt in the resolves of his heart. [He thinks,] 'May these beings be free from animosity, free from oppression, free from trouble, and may they look after themselves with ease!' He has right view and is not warped in the way he sees things: 'There is what is given, what is offered, what is sacrificed. There are fruits

& results of good & bad actions. There is this world & the next world. There is mother & father. There are spontaneously reborn beings; there are priests & contemplatives who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is how one is made pure in three ways by mental action.

"These, Cunda, are the ten courses of skillful action. When a person is endowed with these ten courses of skillful action, then even if he gets up at the proper time from his bed and touches the earth, he is still pure. If he doesn't touch the earth, he is still pure. If he touches wet cow dung ... If he doesn't ... If he touches green grass ... If he doesn't ... If he worships a fire ... If he doesn't ... If he pays homage to the sun with clasped hands ... If he doesn't ... If he goes down into the water three times by nightfall ... If he doesn't go down into the water three times by nightfall, he is still pure. Why is that? Because these ten courses of skillful action are pure and cause purity. Furthermore, as a result of being endowed with these ten courses of skillful action, [rebirth among] the devas is declared, [rebirth among] human beings is declared—that or any other good destination."

When this was said, Cunda the silversmith said to the Blessed One: "Magnificent, venerable sir! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

See also: MN 135; SN XLII.6; AN V.175; AN VIII.40; Dhṛp 165

Elevens

XI.1 What is the Purpose?

I have heard that on one occasion the Blessed One was staying near Sāvattthi in Jeta's Grove, Anāthapiṇḍika's monastery. Then Ven. Ānanda went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "What is the purpose of skillful virtues? What is their reward?"

"Skillful virtues have freedom from remorse as their purpose, Ānanda, and freedom from remorse as their reward."

"And what is the purpose of freedom from remorse? What is its reward?"

"Freedom from remorse has joy as its purpose, joy as its reward."

"And what is the purpose of joy? What is its reward?"

"Joy has rapture as its purpose, rapture as its reward."

"And what is the purpose of rapture? What is its reward?"

"Rapture has serenity as its purpose, serenity as its reward."

"And what is the purpose of serenity? What is its reward?"

"Serenity has pleasure as its purpose, pleasure as its reward."

"And what is the purpose of pleasure? What is its reward?"

"Pleasure has concentration as its purpose, concentration as its reward."

"And what is the purpose of concentration? What is its reward?"

"Concentration has knowledge & vision of things as they actually are as its purpose, knowledge & vision of things as they actually are as its reward."

"And what is the purpose of knowledge & vision of things as they actually are? What is its reward?"

"Knowledge & vision of things as they actually are has disenchantment as its purpose, disenchantment as its reward."

"And what is the purpose of disenchantment? What is its reward?"

"Disenchantment has dispassion as its purpose, dispassion as its reward."

"And what is the purpose of dispassion? What is its reward?"

"Dispassion has knowledge & vision of release as its purpose, knowledge & vision of release as its reward."

"Thus in this way, Ānanda, skillful virtues have freedom from remorse as their purpose, freedom from remorse as their reward. Freedom from remorse has joy as its purpose, joy as its reward. Joy has rapture as its purpose, rapture as its reward. Rapture has serenity as its purpose, serenity as its reward. Serenity has pleasure as its purpose, pleasure as its reward. Pleasure has concentration as its purpose, concentration as its reward. Concentration has knowledge & vision of things as they actually are as its purpose, knowledge & vision of things as they actually are as its reward. Knowledge & vision of things as they actually are has disenchantment as its purpose, disenchantment as its reward. Disenchantment has dispassion as its purpose, dispassion as its reward. Dispassion has knowledge & vision of release as its purpose, knowledge & vision of release as its reward."

"In this way, Ānanda, skillful virtues lead step-by-step to the consummation of arahantship."

See also: DN 2; MN 24; SN XII.23

XI.2 An Act of Will

"For a person endowed with virtue, consummate in virtue, there is no need for an act of will, 'May freedom from remorse arise in me.' It is in the nature of things that freedom from remorse arises in a person endowed with virtue, consummate in virtue."

"For a person free from remorse, there is no need for an act of will, 'May joy arise in me.' It is in the nature of things that joy arises in a person free from remorse."

"For a joyful person, there is no need for an act of will, 'May rapture arise in me.' It is in the nature of things that rapture arises in a joyful person."

"For a rapturous person, there is no need for an act of will, 'May my body be serene.' It is in the nature of things that a rapturous person grows serene in body."

"For a person serene in body, there is no need for an act of will, 'May I experience pleasure.' It is in the nature of things that a person serene in body experiences pleasure.

"For a person experiencing pleasure, there is no need for an act of will, 'May my mind grow concentrated.' It is in the nature of things that the mind of a person experiencing pleasure grows concentrated.

"For a person whose mind is concentrated, there is no need for an act of will, 'May I know & see things as they actually are.' It is in the nature of things that a person whose mind is concentrated knows & sees things as they actually are.

"For a person who knows & sees things as they actually are, there is no need for an act of will, 'May I feel disenchantment.' It is in the nature of things that a person who knows & sees things as they actually are feels disenchantment.

"For a person who feels disenchantment, there is no need for an act of will, 'May I grow dispassionate.' It is in the nature of things that a person who feels disenchantment grows dispassionate.

"For a dispassionate person, there is no need for an act of will, 'May I realize the knowledge & vision of release.' It is in the nature of things that a dispassionate person realizes the knowledge & vision of release.

"In this way, dispassion has knowledge & vision of release as its purpose, knowledge & vision of release as its reward. Disenchantment has dispassion as its purpose, dispassion as its reward. Knowledge & vision of things as they actually are has disenchantment as its purpose, disenchantment as its reward. Concentration has knowledge & vision of things as they actually are as its purpose, knowledge & vision of things as they actually are as its reward. Pleasure has concentration as its purpose, concentration as its reward. Serenity has pleasure as its purpose, pleasure as its reward. Rapture has serenity as its purpose, serenity as its reward. Joy has rapture as its purpose, rapture as its reward. Freedom from remorse has joy as its purpose, joy as its reward. Skillful virtues have freedom from remorse as their purpose, freedom from remorse as their reward.

"In this way, mental qualities lead on to mental qualities, mental qualities bring mental qualities to their consummation, for the sake of going from the near to the Further Shore."

XI.12 Mahānāma (1)

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time many monks were at work making robes for the Blessed One, [thinking], "When the robes are finished, at the end of the three months (of the rains retreat), the Blessed One will set out wandering." Mahānāma the Sakyan heard that many monks were at work making robes for the Blessed One, [thinking], "When the robes are finished, at the end of the three months, the Blessed One will set out wandering." So he went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "I have heard that many monks are at work making robes for the Blessed One, [thinking], 'When the robes are finished, at the end of the three months, the Blessed One will set out wandering.' For those of us living by means of various dwelling places [for the mind], by means of which dwelling place should we live?"

"Excellent, Mahānāma, excellent! It is fitting for clansmen like you to approach the Tathāgata and ask, 'For those of us living by means of various dwelling places [for the mind], by means of which dwelling place should we live?'

"One who is aroused to practice is one of conviction, not without conviction. One aroused to practice is one with persistence aroused, not lazy. One aroused to practice is one of established mindfulness, not muddled mindfulness. One aroused to practice is centered in concentration, not uncentered. One aroused to practice is discerning, not undiscerning.

"Established in these five qualities, you should further develop six qualities:

[1] "There is the case where you recollect the Tathāgata: 'Indeed, the Blessed One is pure and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.' At any time when a disciple of the noble ones is recollecting the Tathāgata, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Tathāgata. And when the mind is headed straight, the disciple of the noble ones gains a sense of the

goal, gains a sense of the Dhamma,¹ gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahānāma, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the Buddha.'

[2] "Then there is the case where you recollect the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.' At any time when a disciple of the noble ones is recollecting the Dhamma, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Dhamma. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahānāma, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the Dhamma.'

[3] "Then there is the case where you recollect the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well ... who have practiced straight-forwardly ... who have practiced methodically ... who have practiced masterfully—in other words, the four types [of noble disciples] when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.' At any time when a disciple of the noble ones is recollecting the Saṅgha, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Saṅgha. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains

joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahānāma, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the Saṅgha.'

[4] "Then there is the case where you recollect your own virtues: '[They are] untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, conducive to concentration.' At any time when a disciple of the noble ones is recollecting virtue, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on virtue. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahānāma, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of virtue.'

[5] "Then there is the case where you recollect your own generosity: 'It is a gain, a great gain for me, that—among people overcome with the stain of possessiveness—I live at home, my awareness cleansed of the stain of possessiveness, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of gifts.' At any time when a disciple of the noble ones is recollecting generosity, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on generosity. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahānāma, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of generosity.'

[6] "Then you should recollect the devas: "There are the Devas of the Four Great Kings, the Devas of the Thirty-three, the Devas of the Hours, the Contented Devas, the Devas who delight in creation, the Devas who have power over the creations of others, the devas of Brahmā's retinue, the devas beyond them. Whatever conviction they were endowed with that—when falling away from this life—they re-arose there, the same sort of conviction is present in me as well. Whatever virtue they were endowed with that—when falling away from this life—they re-arose there, the same sort of virtue is present in me as well. Whatever learning they were endowed with that—when falling away from this life—they re-arose there, the same sort of learning is present in me as well. Whatever generosity they were endowed with that—when falling away from this life—they re-arose there, the same sort of generosity is present in me as well. Whatever discernment they were endowed with that—when falling away from this life—they re-arose there, the same sort of discernment is present in me as well. At any time when a disciple of the noble ones is recollecting the conviction, virtue, learning, generosity, and discernment found both in himself and the devas, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the [qualities of the] devas. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahānāma, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the devas.'"

NOTE: 1. See AN VII.64.

See also: SN VI.2; SN XI.3; AN III.71; AN X.92; Khp 6; Iti 90

XI.13 *Mahānāma* (2)

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time Mahānāma the Sakyan had recovered from being ill, was not long recovered from his illness. And at that time many monks were at work making robes for the Blessed One, [thinking], "When the robes are finished, at the end of the three months (of the rains retreat), the Blessed One will set out wandering." Mahānāma the Sakyan heard that many monks were at work making robes for the Blessed One, [thinking], "When the robes are finished, at the end of the three months, the Blessed One will set out wandering." So he went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "I have heard that many monks are at work making robes for the Blessed One, [thinking], 'When the robes are finished, at the end of the three months, the Blessed One will set out wandering.' For those of us living by means of various dwelling places [for the mind], by means of which dwelling place should we live?"

"Excellent, Mahānāma, excellent! It is fitting for clansmen like you to approach the Tathāgata and ask, 'For those of us living by means of various dwelling places [for the mind], by means of which dwelling place should we live?'

"One who is aroused to practice is one of conviction, not without conviction. One aroused to practice is one with persistence aroused, not lazy. One aroused to practice is one of established mindfulness, not muddled mindfulness. One aroused to practice is centered in concentration, not uncentered. One aroused to practice is discerning, not undiscerning.

"Established in these five qualities, you should further develop six qualities:

"There is the case where you recollect the Tathāgata (as in the preceding discourse)

"Mahānāma, you should develop this recollection of the Buddha while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

"Then there is the case where you recollect the Dhamma ... the Saṅgha ... your own virtues ... your own generosity ... the devas

"Mahānāma, you should develop this recollection of the devas while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children."

XI.16 Good Will

"Monks, for one whose awareness-release through good will is cultivated, developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken, eleven benefits can be expected. Which eleven?

"One sleeps easily, wakes easily, dreams no evil dreams. One is dear to human beings, dear to non-human beings. The devas protect one. Neither fire, poison, nor weapons can touch one. One's mind gains concentration quickly. One's complexion is bright. One dies unconfused and—if penetrating no higher—is headed for the Brahmā worlds.

"These are the eleven benefits that can be expected for one whose awareness-release through good will is cultivated, developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken."

See also: SN XLII.8, AN III.66; AN V.27; AN VI.13; AN VIII.63; Khp 9; Iti 27

Glossary

Pali-English

Abhidhamma: (1) In the discourses of the Pali Canon, this term simply means “higher Dhamma,” and a systematic attempt to define the Buddha’s teachings and understand their interrelationships. (2) A later collection of treatises collating lists of categories drawn from the teachings in the discourses, added to the Canon several centuries after the Buddha’s life.

Arahant: A “worthy one” or “pure one;” a person whose mind is free of defilement and thus is not destined for further rebirth. A title for the Buddha and the highest level of his noble disciples.

Āsava: Fermentation; effluent. Four qualities—sensuality, views, becoming, and ignorance—that “flow out” of the mind and create the flood of the round of death and rebirth.

Bodhisatta: “A being (striving) for Awakening;” the term used to describe the Buddha before he actually became Buddha, from his first aspiration to Buddhahood until the time of his full Awakening. Sanskrit form: Bodhisattva.

Brahman: In common usage, a brahman is a member of the priestly caste, which claimed to be the highest caste in India, based on birth. In a specifically Buddhist usage, “brahman” can also mean an arahant, conveying the point that excellence is based, not on birth or race, but on the qualities attained in the mind.

Brahmā: An inhabitant of the realms of form or formlessness.

Deva: Literally, “shining one.” An inhabitant of the heavenly realms.

Dhamma: (1) Event; action; (2) a phenomenon in and of itself; (3) mental quality; (4) doctrine, teaching; (5) *nibbāna* (although there are passages describing *nibbāna* as the abandoning of all dhammas). Sanskrit form: Dharma.

Jhāna: Mental absorption. A state of strong concentration focused on a single sensation or mental notion. This term is derived from the verb *jhāyati*, which means to burn with a steady, still flame.

Kahāpaṇa: A square copper coin. An ancient sub-commentary (the *Vimati-vinodani*) estimates of its monetary worth at one-sixth of a troy ounce of gold, but—from the way the term is used in the Canon—this seems excessively high.

Kamma: Intentional act. Sanskrit form: Karma.

Māra: The personification of temptation and all forces, within and without, that create obstacles to release from *samsāra*.

Nāga: A magical serpent, technically classed as a common animal, but possessing many of the powers of a deva, including the ability to take on human shape.

Nibbāna: Literally, the “unbinding” of the mind from passion, aversion, and delusion, and from the entire round of death and rebirth. As this term also denotes the extinguishing of a fire, it carries connotations of stilling, cooling, and peace. “Total *nibbāna*” in some contexts denotes the experience of Awakening; in others, the final passing away of an arahant. Sanskrit form: Nirvāṇa.

Pāṭimokkha: Basic code of monastic discipline, composed of 227 rules for monks and 310 for nuns.

Samatha: Tranquility. See *vipassanā*.

Sangha: On the conventional (*sammatti*) level, this term denotes the communities of Buddhist monks and nuns. On the ideal (*ariya*) level, it denotes those followers of the Buddha, lay or ordained, who have attained at least stream-entry.

Tādin: "Such," an adjective to describe one who has attained the goal. It indicates that the person's state is indefinable but not subject to change or influences of any sort.

Tathāgata: Literally, "one who has become authentic (*tathā-āgata*)," an epithet used in ancient India for a person who has attained the highest religious goal. In Buddhism, it usually denotes the Buddha, although occasionally it also denotes any of his arahant disciples.

Uposatha: Observance day, coinciding with the full moon, new moon, and half moons. Lay Buddhists often observe the eight precepts on this day. Monks recite the Pāṭimokkha on the full moon and new moon uposathas.

Vinaya: The monastic discipline, whose rules and traditions comprise six volumes in printed text.

Vipassanā: Insight. According to the AN X.71, vipassanā is a quality of mind that must be developed in tandem with *samatha*, first for the attainment of *jhāna*, and then for the attainment of Awakening. The later tradition that vipassanā can lead to Awakening without the development of *jhāna* has no basis in the Canon.

English-Pali

Although I have tried to be as consistent as possible in rendering Pali terms into English, there are a few cases where a single English term will not do justice to all the meanings of a Pali term. Although the rule of one English equivalent per one Pali word makes for consistency, any truly bilingual person will know that such a rule can create ludicrous distortions in translation. Thus, while I have not consciously used one English term to translate two different Pali terms, there are cases where I have found it necessary to render single Pali terms with two or more English terms, depending on context. *Citta* in some cases is rendered as mind, in others as intent. Similarly, *loka* is rendered either as cosmos or world, *manas* as intellect or heart,

āyatana as medium or dimension, *upādāna* as clinging or sustenance, and *dhamma* as phenomenon, quality, or principle.

Also, for some of the Pali terms playing a central role in the teaching, I have chosen equivalents that do not follow general usage. In the following list I have indicated these equivalents with asterisks. Explanations for these choices are provided at the end of the list.

- acquisition — *upadhi*
- aggregate — *khandha*
- alertness — *sampajañña*
- appropriate attention — *yoniso manasikāra*
- Awakening — *bodhi*
- awareness — *cetas*
- awareness-release — *cetovimutti*
- becoming — *bhava*
- clear knowing — *vijjā*
- clinging — *upādāna*
- complication — *papañca*
- compounded — *saṅkhata*
- concern — *ottappa*
- conscience — *hiri*
- contemplative — *samaṇa*
- conviction — *saddhā*
- cosmos — *loka*
- craving — *taṇhā*
- dependent co-arising — *paṭicca samuppāda*
- desire — *chanda*
- dimension — *āyatana*
- directed thought — *vitakka*
- discern — *pañānāti*
- discernment — *paññā*
- discernment-release — *paññāvimutti*
- discrimination — *vimaṃsā*
- disenchantment — *nibbidā*
- dispassion — *virāga*
- emptiness — *suññatā*
- enlightened one* — *dhira*
- evaluation — *vicāra*
- fabricated — *saṅkhata*

- fabrication — *saṅkhāra*
 fermentation* — *āsava*
 fetter — *saṅyojana*
 frame of reference — *satipaṭṭhāna*
 gnosis — *añña*
 good will — *mettā*
 heart — *manas*
 identity — *sakkāya*
 inconstant* — *anicca*
 insight — *vipassanā*
 intellect — *manas*
 intent — *citta*
 intention — *cetanā*
 medium — *āyatana*
 mind — *citta*
 not-self — *anattā*
 obsession* — *anusaya*
 origination — *samudaya*
 perception — *sañña*
 persistence — *viriya*
 phenomenon — *dhamma*
 property — *dhātu*
 quality — *dhamma*
 release — *vimutti*
 resolve — *saṅkappa*
 self-awakening — *sambodhi*
 self-identification — *sakkāya*
 sensuality — *kāma*
 skillful — *kusala*
 stream-entry — *sotāpatti*
 stress* — *dukkha*
 sustenance — *upādāna*
 theme — *nimitta*
 tranquility — *samatha*
 transcendent — *lokuttara*
 Unbinding* — *nibbāna*
 Unfabricated — *asaṅkhata*
 world — *loka*

Acquisition: *Upadhi* literally means "belongings," "baggage," "paraphernalia." In the suttas, it means the mental baggage that the mind carries around. The *Cūḷaniddesa*, a late canonical work, lists ten types of *upadhi*: craving, views, defilement, action, misconduct, nutriment (physical and mental), irritation, the four physical properties sustained in the body (earth, water, wind, and fire), the six external *sensa media*, and the six forms of corresponding sensory consciousness. The state without *upadhi* or acquisitions is Unbinding.

Aggregate: Any of the five types of phenomena that serve as objects of clinging and as bases for a sense of self: form, feeling, perception, mental fabrications, and consciousness.

Becoming: The processes of giving rise, within the mind, to states of being that allow for physical or mental birth on any of three levels: the level of sensuality, the level of form, and the level of formlessness.

Enlightened one: Throughout these volumes I have rendered *buddha* as "Awakened," and *dhira* as "enlightened." As Jan Gonda points out in his book, *The Vision of the Vedic Poets*, the word *dhira* was used in Vedic and Buddhist poetry to mean a person who has the heightened powers of mental vision needed to perceive the "light" of the underlying principles of the cosmos, together with the expertise to implement those principles in the affairs of life and to reveal them to others. A person enlightened in this sense may also be awakened in the formal Buddhist sense, but is not necessarily so.

Fabrication: *San̥khāra* literally means "putting together," and carries connotations of jerry-rigged artificiality. It is applied to physical and to mental processes, as well as to the products of those processes. Various English words have been suggested as renderings for *saṅkhāra*, such as "formation," "determination," "force," and "constructive activity." However, "fabrication," in both of its senses, as the process of fabrication and the fabricated

things that result, seems the best equivalent for capturing the connotations as well as the denotations of the term.

Inconstant: The usual rendering for *anicca* is “impermanent.” However, the antonym of the term, *nicca*, carries connotations of constancy and reliability; and as *anicca* is used to emphasize the point that conditioned phenomena are unreliable as a basis for true happiness, this seems a useful rendering for conveying this point.

Obsession: *Anusaya* is usually translated as “underlying tendency” or “latent tendency.” These translations are based on the etymology of the term, which literally means, “to lie down with.” However, in actual usage, the related verb (*anuseti*) means to be obsessed with something, for one’s thoughts to return and “lie down with it” over and over again.

Stress: The Pali term *dukkha*, which is traditionally translated in the commentaries as, “that which is hard to bear,” is notorious for having no truly adequate equivalent in English, but stress—in its basic sense as a strain on body or mind—seems as close as English can get. In the Canon, *dukkha* applies both to physical and to mental phenomena, ranging from the intense stress of acute anguish or pain to the innate burdensomeness of even the most subtle mental or physical fabrications.

Unbinding: Because *nibbāna* is used to denote not only the Buddhist goal, but also the extinguishing of a fire, it is usually rendered as “extinguishing” or, even worse, “extinction.” However, a close look at ancient Indian views of the workings of fire (see *The Mind Like Fire Unbound*) shows that people of the Buddha’s time felt that a fire, in going out, did not go out of existence but was simply freed from its agitation and attachment to its fuel. Thus, when applied to the Buddhist goal, the primary connotation of *nibbāna* is one of release and liberation. According to the commentaries, the literal meaning of the word *nibbāna* is “unbinding,” and as this is a rare case where the literal and contextual meanings of a term coincide, this seems to be the ideal English equivalent.

Index

Subjects

If a phrase or paragraph is repeated verbatim several times across multiple discourses, only the first occurrence appears in the index.

- A**
- abandoning
 - of arrogance, 285
 - of aversion, 12, 44-47
 - of food, 104-105
 - of conceit, 105-106
 - of craving, 104-105
 - of delusion, 12, 44-47
 - of evil deeds, 34-35
 - of five hindrances, 155-156, 161-162, 205-206
 - four kinds, 104-106
 - necessary for arahantship, 45-46, 285-286
 - of passion, 12, 44-47
 - perception of, 298
 - of unskillful actions, 3-4, 320-322
 - abiding in the here and now, 78-80
 - abstinence, 37-43, 252-253
 - acquisitions, freedom from, 12, 15
 - action, four courses of, 103-104
 - actions
 - abandoning three kinds, 9
 - fact to reflect on, 148-150
 - fruit of, 34-35
 - ownership of, 295
 - skillful/unskillful, 318-322
 - adeptness at affairs of the Saṅgha, 289
 - adversity, knowledge of another's, 115-117
 - affection, 120, 190
 - aggregates, five, 240-241
 - aging
 - Buddha's awareness of, 13-15
 - as danger for a monk in the wilderness, 164
 - as fact to reflect on, 147-148
 - as unavoidable, 143
 - agony, killing as cause of, 173
 - the All, Allness of, 2
 - amiability, six conditions conducive to, 193-194
 - anger
 - abandoning necessary for arahantship, 285
 - seven wishes associated with, 231-234
 - in three types of individuals, 65-66
 - animosity, five forms of, 304-307
 - anusaya*, 221
 - anuseti*, 221
 - appreciation, as awareness-release, 194-195
 - apprenticeship to a teacher, 239
 - arahants
 - avoiding consumption of sensual things, 267-268

- dedication to six things, 208-210
 - emulating, 37-40
 - nine necessary abandonings, 285-286
 - arahantship, attainment of, 106-107, 285-286
 - arousal of energy, eight grounds for, 261-264
 - arrogance, abandoning of, 285
 - asceticism, skillful/unskillful, 310-312
 - assurances, four, 34-35
 - atta-bhāva*, 117
 - attainment
 - false claims to, 290-293
 - of the four jhānas, 302
 - superior human, 295
 - attention, appropriate, 29-33
 - aversion
 - abandoning, 12, 44-47, 285
 - as cause of harm, 31
 - going off-course through, 267-268
 - origin, 120-121
 - subduing, 96-97
 - transgression of the Dhamma, 73
 - awareness
 - in a disciple of the noble ones, 33-34
 - in the fourth jhāna, 131
 - imbued with unskillful qualities, 35-36
 - internal tranquility of, 151-152, 197-198
 - of other beings, 133
 - overwhelmed by five hindrances, 146
 - peace of, 12
 - unrestricted, 304
 - awareness-release
 - appreciation as, 195
 - benefits of, 331
 - compassion as, 195
 - equanimity as, 195
 - in four types of people, 108-110
 - fruit of right view, 128
 - good will as, 194, 331
 - remaining in, 275
 - the signless as, 196
 - uprooting of the conceit "I am" as, 196
- B**
- beauty, as one of five welcome things, 141
 - becoming, as yoke, 70-72
 - beds, high, abstaining from, 41
 - behavior for one gone forth, 295
 - beings, non-human, 164
 - benefits of awareness-release through good will, 331. *See also* awareness-release
 - bereavement, dealing with, 142-145
 - "Between-the-Eights", 11-12
 - blamelessness, bliss of, 85
 - bliss, four kinds, 85-86
 - bodily misconduct, 202-205, 318-319
 - body, break-up of after death, 14, 34, 92-93, 135, 138
 - bondage, of masculine and feminine qualities, 223-224
 - bonds of fellowship, four grounds for, 76
 - Brahmā-uposatha, 37
 - Brahmā worlds, 331
 - brahman, definition, 68
 - brahmans, feeble old, 20-22
 - break-up of body after death, 14, 34, 92-93, 135, 138
 - Buddha, faith in
 - as dwelling place for the mind, 36-37, 326-327, 330-331
 - as factor of stream entry, 305-306
 - as pleasant mental abiding in the here and now, 182
 - Buddha-range, 90
 - Buddhas, seven most recent, 88
 - businesses to be avoided, 181

C

calm, development of, 301-303
 castelessness, 294
 celibacy, 40, 152-162
 censure, as a worldly condition, 242-243
 cessation of stress. *See* dependent co-arising
 cessation, perception of, 298
 charms, protective, 86
 chattering, frivolous, 254
 clansman of conviction, 19-20
 clarity as reward of listening to Dhamma, 192
 cleansing of the mind, 37-40
 clinging-aggregates, as stress, 216
 commitment, to mental calm, 301-303
 companionship, evil, as drain on wealth, 256-257
 compassion, 194-195, 259
 composure, rapture born of, 130
 conceit, as obsession, 221-222
 concentration
 as dwelling place for the mind, 326, 330
 five-factored noble, 129-134
 four developments of, 78-80
 fruits of, 78-80
 immeasurable, 129
 limitless, 273
 of a monk in training, 48-53
 practice, 258-260
 purpose and reward, 323-325
 requires attention, 59-61
 as topic of proper conversation, 300
 tranquility and insight, 93-95, 106-107
 concern
 as quality guarding the world, 3
 strength of, 127-128
 as treasure, 219-221
 conduct, good, 7

confrontational speech, avoiding, 230
 conscience
 as quality guarding the world, 3
 sense of, in a monk, 240
 strength of, 127-128
 as treasure, 219-221
 consciousness, infinitude of, 272
 consciousness without feature, 1-2
 consumption of stored-up sensual things, 267-268
 contact, as cause, 211-215
 contemplation, subjects for, 147-150, 266
 contentedness, as quality creating a protector, 289-290
 contentment, 300, 302
 conversation, appropriate, 172, 300-301
 conviction
 as dwelling place for the mind, 326, 330
 person of, 138, 202-205
 quality leading to a lay person's happiness, 257
 rewards of, 137-138, 205-206
 strength of, 127-128
 as treasure, 219-221
 as type of noble growth, 150
 cosmos
 as a governing principle, 16-18
 reaching the end of, 81-82
 views of, 312-316
 courses of action, four, 103-104
 craving, as cause of stress, 216
 craving-verbalizations, 118-120
 creeping things, 87

D

dangers, 163-170
 darkness, people headed for, 92-93
 death. *See also* the Deathless
 break-up of body after, 14, 34, 92-93, 135, 138
 Buddha's awareness of, 13-15

- as fact to reflect on, 148-150
- fear of, 113-115
- mindfulness of, 199-202
- painful for one who is worried, 196-198
- as unavoidable, 143
- the Deathless, 66, 199-202
- deathlessness, 275-276
- debauchery, 256-257
- debt, 202-206
- debtlessness, bliss of, 85, 205-206
- decline among monks, seven conditions for avoiding, 222-223
- deeds, evil, 17-18, 34-35, 53-56
- deeds, five grave, 173
- defilements, 1-2, 5, 37-40
- delusion
 - abandoning, 12, 44-47, 285
 - as cause of harm, 31
 - subduing, 96-97
 - transgression of the Dhamma, 73
- dependence on others, 295
- dependent co-arising, 27-29, 306-307
- desire
 - for the Dhamma, 289
 - going off-course through, 267-268
 - transgression of the Dhamma, 73
- destruction, 143, 178
- Deva-uposatha, 39-40
- devas, recollection of, 39-40, 329, 331
- development, lack of, as danger for a monk, 166-168
- Dhamma
 - corrupt, from undeveloped monks, 166-168
 - dwelling in, 37-38, 151-152, 327, 331
 - in the eight thoughts of a great person, 245-251
 - faith in, as factor of stream entry, 305-306
 - faith in, as pleasant mental abiding in the here and now, 182
 - five qualities needed for teaching, 179
 - as a governing principle, 17-18
 - orderliness of, 66
 - sense of, in a monk, 235-238
 - taught first to people of conviction, 138
 - unrefuted, 26-29
 - why it lasts or does not last, 228
- Dhamma explanation, 210-217
- Dhamma-uposatha, 37-38
- directed thought, 268-269, 271, 278-279
- discernment
 - developing, 5
 - dull, 217-218
 - as dwelling place for the mind, 326, 330
 - eight requisite conditions for, 239-242
 - as factor for exertion, 147
 - of five-factored noble right concentration, 133
 - heightened, 93-95
 - knowledge of another's, 115, 117-118
 - manifestation of, 7
 - of a monk in training, 48-53
 - as prerequisite for self-awakening, 265-266
 - quality creating a protector, 290
 - quality leading to a lay person's happiness, 257-258
 - strength of, 127-128
 - of stress, 216
 - as topic of proper conversation, 300
 - as treasure, 219-221
 - as type of noble growth, 150
 - weakened by five hindrances, 146
- discernment-release, remaining in, 275

diseases, 297-298
 disenchantment, purpose and reward, 323-325
 disgrace, as a worldly condition, 242-243
 dispassion, perception of, 298
 dispassion, purpose and reward, 323-325
 displeasure, 76, 302
 distaste for every world, perception of, 298
 distinctions, among individuals, 235-237
 divine ear-element, 132
 divine eye, 133-134
 divisive tale-bearing, 253-254
 doubt, getting rid of, 192
 drains on one's wealth, 256-257
 drawbacks, perception of, 297
 dreams, five, of unawakened Buddha, 188-190
 drinking liquors. *See* intoxication
 drowsiness, overcoming, 229-230
 duties, 52, 52-53
 dwelling attainments, nine step-by-step, 276-283

E

eating, moderation in, 77-78
 eight factors, 40-41
 eight grounds for laziness, 261-262
 eight individuals, 183, 185
 eight requisite conditions, 239-242
 eight rewards of merit, 251-253
 eight thoughts of a great person, 245-251
 eight worldly conditions, 117, 242-243
 eighteen explorations for the intellect, 27
 eightfold path
 for abandoning passion, aversion, and delusion, 45-46
 for cessation, 210-216
 defined, 29

 role in the penetrative teaching, 216-217
 eleven benefits, 331
 endearment, feelings of, 193-194
 the Ender, 18
 ending, what is subject to, 143
 endurance, 115-117, 178
 energy, eight grounds for arousal, 261-264
 energy, uplifted, 59-61
 entertainment and adornment, abstaining from, 41
 envy, 285
 equanimity
 attention to perceptions dealing with, 269, 279
 as awareness-release, 195, 259
 as a form of concentration practice, 259
 in the jhānas, 269, 272, 279
 pleasure of, as a drawback, 280
 requires attention, 59-61
 escape, means of, 194-196
 evil deeds
 abandoning, 34-35
 kamma and, 53-56
 no escape from, 17-18
 excellence, constant striving for, 185-188
 expectations of others, 303
 explorations for the intellect, eighteen, 27

F

fabricated phenomena, characteristics of, 19
 fabrications, cessation of, 306-307
 factors, eight, 40-41
 factors, five
 for exertion, 147
 in a virtuous person, 23
 of a well-spoken statement, 190
 facts to reflect on, five, 147-150
 faith, in the Buddha. *See* Buddha,
 faith in

- faith, in the Dhamma. *See* Dhamma
 faith, in the Saṅgha. *See* Saṅgha
 false claims to attainment, 290-293
 false speech, abstaining from, 40
 famine, as danger for a monk, 165
 fear
 of death, 113-115
 five forms of, 304-307
 going off-course through, 267-268
 transgression of the Dhamma, 73
 wish for overcoming, 302
 feeling, 210-213
 fellowship, 76, 193-194
 females
 disciples acting in accordance with the precepts, 197-198
 enemy in monks' battle with celibacy, 152-162, 169
 literacy of in pre-modern Theravada countries, 150
 feminine qualities, bondage to, 223-224
 fermentations
 cause of, 214
 ending, 78-80, 134, 214-215, 271-276
 knowledge of, 210, 214-215
 fetters, five, 276
 fetters, ten, 287
 fevers, three kinds, 11-12
 five aggregates, 240-241
 five benefits of wealth, 139-140
 five dreams of the unawakened Buddha, 188-190
 five factors
 for exertion, 147
 in a virtuous person, 23
 of a well-spoken statement, 190
 five facts to reflect on, 147-150
 five fetters, 276
 five forms of fear and animosity, 304-307
 five future dangers, 163-170
 five gifts, 251-252
 five grave deeds, 173
 five hindrances, 146, 155-156, 161-162, 286, 314
 five mental faculties, 266
 five oblations, 139-140
 five obstacles, 146
 five properties leading to escape, 191-192
 five sensuality strings, 136, 211, 268-269
 five training rules, 182-185
 five types of growth, 150-152
 five unavoidable things, 142-145
 five welcome things, 140-142
 flow, going against, 68-69
 focus, in concentration practice, 260
 food, fine, as danger for a monk, 169
 fools, 4, 6, 7
 form
 attention to perceptions dealing with, 269, 280
 escape from, 191-192
 in the jhānas, 269, 280
 foundations of mindfulness, four, 258
 four abandonings, 104-106
 four assurances, 34-35
 four courses of action, 103-104
 four developments of concentration, 78-80
 four factors of stream entry, 304-307
 four foundations of mindfulness, 258
 four frames of reference, 258, 286, 314
 four fruits of generosity, 134-136
 four inconceivables, 90
 four kinds of bliss, 85-86
 four kinds of thunderheads, 97-98
 four noble truths, 27-29
 four pairs, 183, 185, 305, 307
 four paths to arahantship, 106-107

four perversions of perception, 82-83
 four qualities
 for a lay person's happiness, 255-258
 leading to happiness in a lay person, 257
 of a monk, 110-111
 in the presence of Unbinding, 77-78
 four traditions of the noble ones, 74-75
 four traits, 115-118
 four types of people, 68, 92-98, 101-102, 108-110, 113-115
 four unyokings, 70-72
 four ways of answering questions, 80-81
 frames of reference, four, 258, 286, 314
 friends, admirable, 29, 265-266, 289
 friendship, evil, as drain on wealth, 256-257
 frivolous chattering, 254
 fruit of actions, 34-35
 fruits of concentration, 78-80
 future dangers, five, 163-170

G
 gain, as a worldly condition, 242-243
 gambling, as drain on wealth, 256-257
 generosity
 four fruits of, 134-136
 quality leading to a lay person's happiness, 257
 recollection of, 328, 331
 as treasure, 219-221
 as type of noble growth, 150
 giving
 gifts, 22-24, 136-137, 251-252
 meals, 137
 motivations and results, 224-227

gnosis-penetration, 276
 goal, important factors for attaining, 29
 going off-course, impossibility of for arahants, 267-268
 good will
 acts of, 193-194
 as awareness-release, 194-195, 259, 331
 factor of a well-spoken statement, 190
 as a form of concentration practice, 258-259
 gossip, divisive, 253-254
 governing principles, 15-18
 grave deeds, five, 173
 greed, 31, 64
 grief, dealing with, 142-145
 growing separate from what is dear, 148-150
 growth, five types, 150-152

H
 happiness, as one of five welcome things, 141
 harmfulness, escape from, 191-192
 harmony, 193-194, 222
 hatred, subduing, 303
 having, bliss of, 85
 heedfulness, 287
 hell, 173
 high beds and seats, abstaining from, 41
 higher knowledges, six, 131-132, 273-275
 hindrances, five
 abandoning, 155-156, 161-162, 205-206, 286
 destruction of, 178
 identified, 146
 householder-celibacy, 197
 husband and wife, 84

I

- "I am", uprooting of the conceit, 196
- ignorance
 - cause of fermentations, 214
 - as obsession, 221-222
 - as yoke, 70-72
- ill will, 146, 191-192
- illicit sexual behavior, 253-257, 305
- illness
 - Buddha's awareness of, 13-15
 - as danger for a monk, 165
 - as fact to reflect on, 148-150
 - instruction for a sickly monk, 172-173
 - as unavoidable, 143
- imperturbability, dedication of arahants to, 209-210
- inconceivables, four, 90
- inconstancy, 297
- individuals, three types, 65-66
- inexperience in monks, 270-271
- infinitude of consciousness, 269, 272, 280-281
- infinitude of space, 269, 272, 280-281
- initiative, 255
- insight (*vipassanā*), 4-5, 93-95, 106-107, 301-303
- insolence, 285
- integrity, 5, 89
- intellect, eighteen explorations for, 27
- internal assurance, in the jhānas, 271
- intoxication
 - cause of fear and animosity, 305
 - as drain on wealth, 256-257
 - result of, 254
 - three kinds, 14-15

J

- Jains, uposatha of, 36
- jhāna-range, 90
- jhānas, levels of, 108-110
 - and ending of fermentations, 271-283
 - in experienced and inexperienced monks, 270-275
 - in five-factored noble right concentration, 129-134
 - of a monk in training, 48-52
 - and pleasure, 268-269
 - prerequisites for mastering, 301
 - and release through discernment, 283-285
 - result of thinking eight thoughts of a great person, 246-248
 - and supernatural powers, 283-285
 - wish for attainment of, 302
- joy, 323-325

K

- kamma
 - cause of, 215
 - dark and bright results, 123-124
 - diversity in, 215
 - fact to reflect on, 148-150
 - inconceivability of, 90
 - knowledge of, 211, 215-216
 - origination and cessation of, 215-216
 - result of, 215
 - trifling evil deeds and, 53-56
- kamma obstruction, 217-218
- killing
 - cause of agony, 173
 - cause of fear and animosity, 305

impossibility of for arahants, 267-268
 and kamma obstructions, 217-218
 results of, 253-254
 kindness, 6
 kingship, over human beings, 40-43
 knowledge
 direct, 63, 78-80
 necessary for Dhamma explanation, 210-217
 purpose and reward, 323-325
 and vision of release, 300
 knowledges, higher. *See supra*
 normal powers

L

lay follower, 180, 244-245
 laziness, eight grounds for, 261-262
 learning, 150, 192
 liquors. *See also* intoxication
 abstaining from, 41, 305
 result of using, 254, 305
 listening
 to Dhamma, rewards of, 192
 obstacles to, six, 218
 prerequisite to self-awakening, 265
 as protector, 289-293
 qualities needed for, 218
 quality needed by monks, 178
 requisite condition for discernment, 239-241
 as treasure, 219-221
 literacy, female, in pre-modern Theravada countries, 150
 livelihood, maintaining in tune, 255-256
 livelihoods to be avoided, 181

lodgings, fine, as danger for a monk, 169
 long life, as one of five welcome things, 141
 longing, evil, 290-293
 loss, as a worldly condition, 242-243
 lying, 253-254, 267-268, 305

M

masculine qualities, bondage to, 223-224
 meals, after midday, abstaining from, 41
 meals, giving, 137
 memory, meticulousness of, 290
 mental abidings, 182-185
 mental faculties, five, 266
 mental qualities, skillful and unskillful
 increasing/decreasing, 111-112
 lack of, as debt, 202-205
 taking on/abandoning, 265-266
 merit, eight rewards of, 251-253
 mind
 bhavaṅga-citta, 1
 cleansing through proper technique, 37-40
 developing, 5
 impurities of, 57
 luminosity of, 1-2
 reading one's own, 295-296
 Such (*tādin*), 18
The Mind Like Fire Unbound, 52
 mindfulness and alertness
 as defense against temptation, 161, 172
 as dwelling place for the mind, 326, 330

fruit of concentration, 78-80
 in the jhānas, 269, 272, 279
 necessary for penetrating the
 Unprovoked, 170-171
 mindfulness of in-and-out
 breathing, 298-299
 misconduct, 7, 14
 misrepresentation, of the
 Buddha's words, 22-24, 194-196
 moderation, sense of, 235-236
 modest requirements for living,
 289-290
 modesty, as topic of proper con-
 versation, 300

N

Nandana, 136
 neither perception nor non-per-
 ception, 282
 neither-pleasure-nor-pain, 269,
 272, 279-280
 nine principles for monks, 267-268
 nine qualities for self-awakening,
 265-266
 nine step-by-step dwelling attain-
 ments, 276-283
 noble ones, four pairs, 307
 noble eightfold path. *See* eightfold
 path
 noble method, 304-307
 non-afflictiveness, 208-210
 non-deludedness, 208-210
 non-entanglement, 300
 not-self, perception of, 297
 nothingness, dimension of, 269,
 270, 272, 281-282
 nun, visited by Ānanda, 104-106
 nuns, maintaining celibacy, 152

O

oblations, five, 139-140
 obsessions, 221-222
 obstacles, five, 146

obstructions
 for a monk in the wilderness,
 163-170
 to skillful mental qualities,
 217-218
 old age. *See* aging
 on/off course, 72-73
 origination. *See* dependent co-
 arising
 origination of stress, 28

P

pain, as worldly condition, 242-243
 palaces of the Buddha, 13
 passing away and re-appearance
 of beings, 133-134, 274
 passion
 abandoning, 11-12, 44-47, 285
 for becoming, as obsession,
 221-222
 in the five higher fetters, 287
 subduing, 96-97
 past lives, recollection of, 133, 274
 patience, as quality creating a
 protector, 289
 Pāṭimokkha, 48, 50, 171-172, 239,
 241
 penetrative explanation, 210-217
 people
 foolish. *see* fools
 four types, 68, 92-98, 101-102,
 108-110, 113-115
 kind, 6
 in light and darkness, 92-93
 sick, 9-10
 skillful mental qualities of, 9-10
 tamable and not tamable, 98-100
 thoroughbred, 101-102
 who do not fear death, 114-115
 who have crossed over, 68-69
 who stand fast, 68-69
 wise, 4, 7, 32-33
 perception, 82-83, 213-214
 perception/feeling, cessation of,
 273, 276, 282

perception/non-perception, in the jhānas, 272, 276

perceptions, ten, 296-299

persistence

in abandoning unskillful qualities, 289

arousing, as topic of proper conversation, 300

as dwelling place for the mind, 326, 330

as prerequisite for self-awakening, 265-266

requisite condition for discernment, 240-241

right pitch for, 207

strength of, 127-128

personal identity, 117

perversions, four, of perception, 82-83

phenomenon, meaning of, 66

pleasurable abiding, in the jhānas, 272

pleasure, 242-243, 323-325

possessions, acquiring, as danger for a monk, 169

powers, supranormal. *See* supranormal powers

praise, as a worldly condition, 242-243

precepts, perfecting, ten reasons for, 301-303

principles for monks, nine, 267-268

principles, governing, 15-18

properties, five, leading to escape, 191-192

prosperity, kinds of, 19-20

protective charms, 86

protector, ten qualities creating, 288-290

Puṇṇaka's Question, 80

Pure Abodes, 276

purgative, noble, 316-317

purification of discipline, 318-322

purity, knowledge of another's, 115-116

Q

qualities

bright, 3

creating a protector, 288-290

eleven, as dwelling places for the mind, 326-331

five, for new monks, 171-172

five, for penetrating the Unprovoked, 170-171

five, for teaching the Dhamma, 179

five, of a good lay follower, 180

five, of a monk, 128

five, of an

undeserving/deserving monk, 174-179

four, for a lay person's happiness, 255-258

four, in the presence of Unbinding, 77-78

four, leading to happiness in a lay person, 257

four, of a monk, 110-111

heedfulness, 287-288

insight (*vipassanā*), 4-5, 93-95, 106-107, 301-303

leading to Unbinding, 238

mental, 111-112, 325

needed by monks in forest dwellings, 126

nine, for self-awakening, 265-266

of one lacking integrity, 89

of one with integrity, 89-90

for self-awakening, 265-266

seven, in a worthy monk, 235-238

skillfulness/unskillfulness, 32-33, 311-312, 317-322

ten, creating a protector, 288-290

tranquility (*samatha*), 4-5, 93-95, 106-107, 301-303

questions, four ways of answering, 80-81

questions not to be asked, 107-108

R

rapture

- attention to perceptions dealing with, 269
- in five-factored noble right concentration, 129-134
- five possibilities that do not exist in, 181
- in the jhānas, 269
- reward of joy, 323-325
- seeing the drawbacks of, 279
- rebirth in heaven, 141
- recollection of past lives, 133
- reflection, theme of, 131
- reflections, ten, 294-295
- refuge in the Buddha, as reward of merit, 251
- refuge in the Dhamma, as reward of merit, 251
- refuge in the Saṅgha, as reward of merit, 251
- refutation of wanderers, 307-316
- release, 170-171, 304. *See also* awareness-release
- remorse, freedom from, 323-325
- renunciation, 208-210
- requisite conditions, 239-242, 306-307
- resentment, 285
- resilience to sensory passions, 174-179
- resistance, 221-222, 302
- respect, 193-194, 223, 289
- restlessness and anxiety, 146
- restlessness, avoiding, 230
- restraint, 21-22, 161, 178
- rewards of conviction, five, 137-138
- rewards of merit, eight, 251-253
- right time, as factor of a well-spoken statement, 190
- right view, 128, 172
- rivers, great, 288
- robes, fine, as danger for a monk, 168-169

S

sagacity, three forms, 62-63

Saṅgha

- causing a split in, as cause of agony, 173
- faith in
 - as dwelling place for the mind, 38, 327, 331
 - as factor of stream entry, 305-306
 - as pleasant mental abiding in the here and now, 182-183
- splitting of as danger for a monk, 165
- as support in maintaining celibacy, 158-160
- searches, ignoble, 125
- seasonable gifts, five, 136-137
- seclusion
 - encouraged for new monks, 172
 - five possibilities that do not exist in, 181
 - necessary for dwelling in the Dhamma, 152
 - requisite condition for discernment, 239, 241
 - as retreat for practicing mindfulness, 155-156, 161-162
 - as topic of proper conversation, 300
- sectarian guilds, refutation of teachings, 24-26
- self
 - as a governing principle, 15-18
 - mistaken assumptions about, 121-123
- self-awakened ones, 88
- self-awakening, 265-266, 304-307
- self-identification, 108-109, 191-192
- sensual desire, 146
- sensual passion, 221-222
- sensual pleasures
 - freedom from, 12
 - overcoming through celibate life, 15

- resilience to, 174-179
- sensuality. *See also* sensual pleasures
 - as debt, 202-205
 - escape from, 191-192
 - five strands of, 136, 211, 268-269
 - in the jhānas, 268, 278
 - knowledge of, 210-212
 - passion for resolves, 211
 - result of, 212
 - and reward of renunciation, 278
 - seeing the drawbacks of, 277-278
 - as yoke, 70-72
- separation from what is appealing, 295
- serenity, 192, 323-325
- seven factors for awakening, 314
- seven most recent Buddhas, 88
- sexual behavior, illicit, 253-257, 305
- sexual intercourse, as cutting off of the bridge, 105
- sharing, as condition conducive to amiability, 193-194
- sick people, 9-10
- the signless, as awareness-release, 196
- silence, respect for, 240-241
- six higher knowledges, 131, 273-275
- six media of sensory contact
 - defined, 27
 - how a monk guards the doors to, 77-78
 - yoke of ignorance and, 70-72
- six properties, defined, 26-27
- skillfulness, recognizing and developing, 3-4, 29-33, 310-312, 318-322
- slander of the Tathāgata, 4
- sloth and drowsiness, 146
- snake lineages, 87
- social gatherings, sense of, 235-237
- space, dimension of infinitude of, 272
- speech, confrontational, avoiding, 230
- speech, harsh, result of, 253-254
- status, 141, 242-243
- status, as one of five welcome things, 141
- stealing
 - cause of fear and animosity, 305
 - impossibility of, for arahants, 267-268
 - result of, 253-254
- stinginess, 285
- stream entry, four factors of, 305-306
- strengths, five, 127-128
- stress, 309
 - defined, 28, 216
 - diversity in, 216
 - ending, as goal of a monk, 15-18
 - knowledge of, 211, 216
 - origination and cessation of, 97-98, 216
 - result of, 216
- striving for excellence, 185-188
- subduing hatred, ten ways of, 303
- Such (*tādin*), one who is, 18, 73-74, 136, 209-210
- suffering, debt and, 202-206
- supranormal powers
 - contemplatives endowed with, 16
 - of five-factored noble right concentration, 132-134
 - and six higher knowledges, 273-275
 - through jhāna, 283

through purification of the
mind, 58-59, 61

T

taking life. *See* killing
taking what is not given, 40, 305.
See also stealing
Tathāgata. *See* Buddha
tathāgate, 74
teachings, retention of, 289
ten courses of skillful/unskillful
action, 318-322
ten-factored uposatha, 293-294
ten fetters, 287
ten perceptions, 296-299
ten reflections, 294-295
ten topics of proper conversation,
300-301
ten ways of subduing hatred, 303
themes, three, attention to, 59-61
three kinds of training, 48-53
three themes, 59-61
thunderheads, four kinds, 97-98
time, equivalents in the realm of
various Devas, 41-42
time, sense of, 235-236
trades, success and failure in, 92
traditions, four, of the noble ones,
74-75
training for monks, five things
that weaken, 286
training in the Dhamma, 98-100
training rules, five, for house-
holders, 182-185
trainings, three, 48-53
traits, means of knowing, 115-118
tranquility (*samatha*), 4-5, 93-95,
106-107, 301-303
treasures, seven, 219-221
truth as factor of a well-spoken
statement, 190

U

unattractiveness, perception of, 297

Unbinding

at ending of mental fermenta-
tions, 276
as phenomenon, 66
and pleasure, 268-270
sought in noble search, 125
uncelibacy, 40, 267-268
uncertainty, 146, 221-222
understanding, lack of as cause
of transmigration, 67
undesirability of all fabrications,
perception of, 298
the Unprovoked, 170-171
unskillfulness, recognizing/aban-
doning, 3-4, 29-33, 35-36, 318-322
unyokings, four, 70-72
uposatha, ten-factored, 293-294
uposathas, 35-40, 42-43, 293-294

V

victory, in battle to maintain
celibacy, 155-156, 161-162
views
fabricated, 307-316
as obsession, 221-222
as yoke, 70-72
views made straight, 192
vigilance, 255-256
virtue
condition conducive to amia-
bility, 193-194
how a monk is consummate
in, 77-78
knowledge of another's, 115-116
of a monk in training, 48-53
of one gone forth, 295
as prerequisite for self-awak-
ening, 265-266
quality creating a protector, 289
quality leading to a lay person's
happiness, 257
recollection of, 328, 331
as topic of proper conversation,
300
as treasure, 219-221

as type of noble growth, 150
 virtues, skillful, 323-324

W

wakefulness, 77-78
 wanderers, refutation of, 307-312
 war or unrest, as danger for a
 monk, 165
 warriors, five types, in battle to
 maintain celibacy, 152-162
 the Way to the Far Shore, 80
 wealth
 bliss of, 85
 drains on, 256-257
 five benefits of, 139-140
 reasons for loss, 125
 welcome, what is, 140-142

wilderness, living in
 condition for monks, 223
 dangers of, 163-164
 encouraged for new monks, 172
The Wings to Awakening, 53
 wings to self-awakening, 265-266
 wise people, 4, 29-33
 withdrawal, 130
 women. *See* females
 worldly conditions, eight, 117,
 242-243
 worrying, avoiding at time of
 death, 196-198
 wrong livelihoods, 181

Y

yokes, four, 70-72

Names

A

- Ānanda, Venerable, 283–285
 advocates abandoning passion,
 aversion, and delusion, 43–47
 Buddha tells the story of
 Gavesin, 185–188
 instructs Kokanuda on views
 of the cosmos, 314–316
 instructs a nun on abandoning
 food, craving, and conceit,
 104–106
 instructs Uttiya on views of
 the cosmos, 312–314
 learns instructions for new
 monks, 171–172
 learns the ten perceptions,
 296–299
 on paths to arahantship, 104–106
 receives instruction on renun-
 ciation, 276–283
 receives instruction on skillful
 virtue, 323–324
 teaches the Dhamma to
 Mahānāma, 48–49
 Anāthapiṇḍika the householder
 Buddha explains five welcome
 things, 140–142
 Buddha explains the five bene-
 fits of wealth, 139–140
 Buddha explains the four
 kinds of bliss, 85–86
 Buddha explains the unpro-
 tected mind, 61–62
 Buddha explains the way to
 self-awakening, 304–307
 Buddha instructs to enter
 seclusion and rapture,
 180–181
 hears Buddha's teachings for
 householders, 182–185

refutes wanderers' views,
 307–309

Āṅgīrasa (Gotama), 88
 Anuruddha, 245–251

B

Bāhuna, Venerable, 304
 Bhaggas, 196–198
 Bhoja, 81

C

Chabyāputtas, 87
 Channa the wanderer, 43–46
 Cunda the silversmith, 317–322
 Cunda, Venerable Mahā, 290–293

D

Dark Gotamakas, 87
 Dighajāṇu (LongShin), 255–258

E

Erāpathas, 87

F

Fatalists (Ājivakas), 46

G

Gavesin, 185–188
 General Siha, 134–135
 Girimānanda, Venerable, 296–299

H

Hatthaka of Āḷavi, 11–12

J

Janussoṇin the brahman, 112–115

Jivaka Komārabhacca, 244

K

Kakusandha, 88

Kassapa, 88, 186–188

Kesin the horse trainer, 98–100

Kimila, 228

Kokanuda the wanderer, 312–314

Konāgamana, 88

Koṭṭhita, Venerable Mahā, 107–108

M

Magadhans, 171

Mahānāma the Sakyan, 48–49,
326–331

Mahāpajāpati Gotami, 254–255

Mallika, Queen, 142

Migāra Rohaṇeyya, 220

Moggallāna, Venerable Mahā,
228–231

N

Nakula's father and mother, 84,
196–198

Nigaṇṭhas (Jains), 36

P

Pacetana, King, 7–9

Pasenadi, King, 142–145

R

Rohitassa, 81–82

S

Sakyans, 293–294

Sāriputta, Venerable

asks the Buddha about giving,
225–227

asks the Buddha about trades,
91

Buddha instructs to enter seclu-
sion and rapture, 180–181

hears Buddha's teachings for
householders, 182–185

teaches Mahā Koṭṭhita, 107–108

Siha, General, 134–135

Sikhin, 88

Soṇa, Venerable, 206

Sutavant the wanderer, 255–258

T

Tapussa the householder, 276–283

TigerPaw, 255–258

U

Udayin, Venerable, 179, 283–285

Ugga, 220–221

Upāli, Venerable, 238

Uttiya the wanderer, 312–314

V

Vaccha. *see* Vacchagotta the wan-
derer

Vacchagotta the wanderer, 22–24

Vajjiya Māhita the householder,
310–312

Vassakāra the brahman, 111–112

Vessabhū, 88

Vipassin, 88

Virūpakkhas, 87–88

Visākha, Migāra's mother, 35

Figures of Speech

If a figure of speech appears in identical phrases throughout multiple discourses, only the first occurrence appears in the index.

A

archer practicing on a straw man, 275

B

ball of bath powder, 130
banyan tree where four roads meet, 138
bed on a spread of grass, 247
birds, coming from four directions, 189-190
black aloes-root, 288
bull, tame and strong, 23, 184
butcher, of goats, 55-56

C

chariot at crossroads, harnessed to thoroughbreds, 132
chariot wheels, two, 7-9
city, frontier, 314
constellations, light of, 288
cow, inexperienced and experienced, 270-271

D

dwelling at foot of a tree, 247

E

elephant worthy/not worthy of a king, 173-178
excrement, giant mountain of, 189-190

F

firebrand from a funeral pyre, 95
fish rising from water, 118
flame, unbound, 52
flexed arm of strong man, 206
flies around carrion, 64
flower fragrances, 288
footprints of legged animals, 287
fragrances, 288
frontier city with a single gate, 314
fruit-tree eater, 256

G

gatekeeper of frontier city, 314
ghee from cow milk, 95
gold, impurities of, 56-57, 59-60
great rivers, 288

H

hand grasping a branch, 109
Himalayas as pillow of the unawakened Buddha, 189
horses and goad-sticks, 100-102
horses, tamable and not tamable, 98-100
house aflame, 22
house, poorly roofed, 60

I

inscription in rock, soil, and water, 65

J

jasmine fragrance, 288

L

lake of cool waters, 130

light of the moon and constellations, 288
 lotuses immersed in water, 130-131, 304

M

man wrapped in white cloth, 131
 meal of almsfood, 247
 medicine of strong-smelling urine, 247
 monk as warrior, 110-111
 moon, light of, 288
 mountain of excrement, 189-190
 mountain of rock, 20, 209

P

pillow of the unawakened Buddha, 189
 poisoned arrow of sorrow, 143-145
 poor person talking about riches, 291
 putrefaction, 64

R

rafters in a peak-roofed house, 287
 rains, last month of, 288
 red sandalwood, 288
 river flowing down from the mountains, 146
 rock, mountain of, 20
 roof, soggy and rotting, 60
 root fragrances, 288

S

sal trees in dependence on the Himalayas, 19-20
 salt crystal in the River Ganges, 54

sandalwood, red, 288
 stench of carrion, 64
 storm of wind and rain, 209
 strong man's flexed or extended arm, 206-207
 sun in the sky, 288

T

the goad-stick and thoroughbred horses, 100-102
 the ocean foremost among bodies of water, 288
 tree, dwelling at foot of, 247

U

uprooted palm tree, 11

V

vina in tune and playable, 207-208

W

warriors in battle, 152-162
 waste-water pool, 109-110
 water jar, filled to brim, 131
 water tank, filled to brim, 132
 wattle-and-daub-town princes, 288
 weighing scales, 256
 wheel-turning emperor, 288
 wheels, of a chariot, 7-9
 wood fragrances, 288
 woody vine growing out of navel of the unawakened Buddha, 189-190
 worms crawling up the unawakened Buddha, 189-190

The Sati Center Book Fund

*is dedicated to bringing a long-standing
Buddhist tradition to America by making
high-quality books of scholarly and practical inter-
est on Buddhist teachings
available for free distribution.*

*For further information, or to request copies of
books printed under the aegis of the fund,
write to:*

The Sati Center Book Fund
c/o Sati Center for Buddhist Studies
PO Box 2021
Santa Cruz, CA 95063-2021 USA

METIA

